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THE SEVEN READINGS OF THE QUR'AN: A CRITICAL STUDY OF THEIR LINGUISTIC DIFFERENCES

By:

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Thesis presented for the degree of Doctor of Philosophy
in the Department of Arabic and Islamic Studies.

University of Glasgow

1989

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Abstract

This thesis is intended as an attempt at a general investigation of the different linguistic features involved in the seven readings.

It falls into eight chapters and a general conclusion. At the outset of the thesis, a list of the Arabic technical words is provided with their English equivalents. This is followed by a preface about the topic, its importance, the methods adopted in the thesis, and the main references.

Chapter one gives the historical background of the Qur'an, its collection, its seven readings, and the seven readers.

Chapter two deals with readings involving variations in siyagh, such as person, gender, number, tense, mood, etc. Index i provides a list of all readings involving siyagh variations.

Chapter three deals with readings reflecting elements of lughāt variation. Index ii provides a list of all readings involving lughāt variations.

Chapter four deals with readings involving naḥw variation. Index iii provides a list of all readings involving naḥw.

Chapter five deals with readings involving some aspects of balāgha. Index iv provides a list of all readings involving balāgha.

Chapter six deals with readings involving variations in nazm. Index v provides a list of all the nazm variations.

Chapter seven deals with readings deriving from the different Uthmanic codices. Index vi provides a list of all the

rasm al-muṣḥaf variations .

Chapter eight deals with readings involving variations in maʿnā. Index vii provides a list of all readings involving differences in maʿnā.

The general conclusion at the end of the thesis covers all eight chapters.

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"The one who does not thank people, does not thank God."

I would like to thank Professor John Mattock for all that he has done. I have greatly benefited from his scholarly guidance and valuable suggestions. He has dedicated quite a long time to discussion, research, translation and revision. Without his contribution this work would not have been in its present form.

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KEY TO TRANSLITERATION

The following system is employed for transliterating Arabic in this thesis.

A. Consonants.

Transliteration	Arabic letter
Not shown initially; otherwise: '	ء
b	ب
t	ت
th	ث
j	ج
h	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
ṣ	ص
ḍ	ض
ṭ	ط
ẓ	ظ
'	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	هـ
w	و
y	ي

B. Vowels

a	اَ
i	اِ
u	اُ
a	آ
i	يَ
u	وُ
aw	أَ
ay	أِ

Not shown except in
in idāfa

t

ة

N.B. References such as 1.5 are to chapter and section of the present thesis.

References such as 1/5 are to sura and verse of the Qur'an.

JR stands for Jamā'a Reading.

<u>Arabic</u>	Terminology	<u>English</u>
adāt al-istifhām		Interrogative particle
adāt al-nafy		Indicative negative particle
adāt al-nahy		Particle of prohibition
al-aḥruf al-sabʿa		The seven moulds
al-ʿaraḍa al-akhīra		The final encounter (between the Prophet and the angel Jibrīl)
badal		Noun in apposition
balāgha, mubālāgha,		Rhetoric, exaggeration
balāghat al-Qurʾān		The individual style of the Qurʾan
bināʾ		Having an invariable ending
bāṭil		False, void
ḍamīr faṣl		Independent pronoun used as copula
fāʿil		Agent
fāʿil muʾakhhkar		Postponed agent
ghayr munṣarif		Indeclinable
ḥadhf		Elision

ḥarf al-ʿaṭf	Conjunctive particle
ḥarf al-isti'nāf	Resumptive particle
ḥarf al-jarr	Preposition
iʿrāb	Inflection
idghām	Assimilation
ighrā'	Instigation
ijmāʿ	Consensus
ikhfā'	Hiding
ikhtilās	Robbing (phonemes of a part or all the sound value)
iltifāt	Enallage, substitution of one grammatical form for another
iltiqā' al-sākinayni	1-The occurrence of a word beginning with <u>hamzat al-</u> <u>waṣl</u> after a word ending in <u>sukūn</u> 2- The occurrence of two consecutive consonants.
imāla	Pronunciation of <u>ā</u> shaded toward <u>e</u>
iqāʿ	Rhythm

ishmām	The pronunciation of <u>u</u> with a trace of <u>i</u>
ishtiḡāq	Derivation
ism al-fāʿil	Active participle
ism al-jins	Generic noun
ism al-makān	Noun of place
ism al-waḥda	Noun of unity
ittisāʿ	Extension: using a word outside its normal semantic field
ʿiwaḍ	Substitute, equivalent, compensation
iṭbāq	Velarization of <u>ṣ</u> , <u>ḍ</u> , <u>ṭ</u> , <u>ẓ</u> .
iẓhār	To pronounce sounds distinctly from one another
al-jamʿ bayn al-tarḡīb wa al-tarḥīb	Simultaneous inspiring of greed and fear
jamʿ al-jamʿ	Secondary plural
jamʿ al-qilla	Plural of paucity
jamāʿa.	The majority
jiwār	Vicinity, adjacency

jāmid	That which has no derivative forms
kathīr al-tafrīʿ	With extensive derivative forms
khabar muqaddam	Preposed predicate
khabar	Predicate
khiffa	Modification of a sound for ease of pronunciation (the result of <u>takhfīf</u> q.v.)
khiṭāb	Address
kāna al-nāqiṣa	Defective <u>kāna</u>
kāna al-tāmma	Complete <u>kāna</u>
lafẓ	Form (as opposed to content)
lugha	Dialect
maʿrifa	Definite noun
madd	Prolongation
mafʿūl bihi muqaddam	Preposed object
mahmūs	voiceless
majhūr	voiced
majrūr	word governed by a preposition
mamnūʿ min al-ṣarf	Indeclinable

mawṣūl	Conjunct
mubtada' mu'akhhkar	Postponed subject
mubtada'	Subject of a nominal clause
al-murtaddīn	Apostates from Islām
munādā	Vocative
mutasaffil	Low (describing the pronunciation of <u>sīn</u>)
muwājaha	Speaking as though face to face with someone (stylistics)
nakira	Indefinite noun
naẓm	Stylistic continuity
nā'ib al-fā'id	Pro-agent
qalīl al-tafrī'	With limited derived forms
qaṭ'	Anacoluthon
qirā'a	Reading
al-qirā'āt al-shādhah	The non-canonical readings
rasm	Orthography, ductus of the script
rawm	The fading of the voice in pronouncing a final vowel

riwāya	Transmission
samāʿ	Aural reception (of something transmitted)
shawāhid shiʿriyya	Evidential poetic references
ṣifa	Modifier, adjective
ṣila	Pronoun referring back to something in anacoluthic sentence
ṣiyagh al-mubālagha	Intensive forms
ṣigha	Shape, form (of a word)
tajwīd	The art of reciting the Qur'an
takhfīf	Alleviation
taqdīm wa ta'khīr	Hysteron-proteron
targhīb	Inspiring greed
tarhīb	Inspiring fear
ṭarīq	Route (of transmission)
tawkid	Corroboration
taṣghīr	Diminution
tābiʿīn	Followers (successors of the Companions)

al-umma	The Muslim nation
uṣlūb al-dhamm	Vituperative style
uṣlūb al-ḥiwār	Conversational style
uṣūl	Fundamental rules
wajh	Case, Possibility
wazn	Measure
yā' al-mutakallim	First person singular pronoun suffix
zā'ida	Augmentative
ẓarf	Adverb

Preface

The different readings of the Holy Qur'an may be investigated from many points of view: linguistic, dialectal, syntactic, stylistic, and phonetic. Former studies have mostly concentrated on narrow specialized aspects of the subject. This thesis is intended as an attempt at a general investigation, combining such of these points of view as are appropriate in each case.

The qirā'āt, even including al-qirā'āt al-shādhda, are of interest for the study of early Arabic accent, syntax and style, and the development of these. The early Arab grammarians concentrated on the field of poetry, from which they deduced all their grammatical rules; they did not pay great attention to the readings of the Qur'an as a source.

The lineage of the Qur'anic readings is much better documented than that of poetry. Each of the seven readings was orally taught by a large number of readers to a large number of younger readers over the generations; all of them can be traced back to the Prophet himself. Jāhili and mukhadrami poetry, on the other hand, is virtually devoid of authentication. It is common to find lines of poetry by unknown poets quoted in books of grammar; it is equally common for a poem to be ascribed to more than one poet. The seven readings of the Qur'an exemplify, with firmer authority most of the grammatical peculiarities that the early grammarians derived from their investigations of poetry. From this it has become clear that there are many aspects of the subject still to be covered.

In the third century A.H. Ibn Qutayba studied the differences in the seven readings, limiting his investigation to siyagh, grammar, sense, and orthography. Many scholars (e.g. Ibn al-Jazarī) approved of his classification of the readings. Modern studies have also generally concentrated on the uṣūl, the more technical aspects of the subject (e.g. imāla, izhār, idghām, hamz, etc) and have not studied in detail the dialectal, grammatical or linguistic sides of the topic: °Abd al-Fattāḥ Shalabī (1971) studied al-imāla only; °Abd al-Ṣabūr Shāhīn (1980) studied al-hamz and foreign words; Yūsuf al-Khalīfa Abū Bakr (1974) concentrated on the general phonetic aspects of tajwīd (i.e. the rules for reciting the Qur'an); Aḥmad °Abd Allāh (1984) was interested in the historical background of the readings; Adrian Brockett (1984) limited his study to the transmissions of Ḥafṣ and Warsh only. All these works deal with specific points and do not provide an overall study of the different readings of individual words in Qur'anic text. The present thesis will attempt this kind of overall study of individual words .

First, the seven readings have been classified into a number of categories (e.g. differences involving siyagh, others involving nazm... etc). There are eight chapters, each dealing with one of these categories. In addition to the aspects outlined by Ibn Qutayba, the present thesis concerns itself with questions of dialect, balāgha and nazm. It also presents a full index for each category of the seven readings. Such statistical indices have not been previously attempted.

The Indices

After a thorough analysis of the seven readings , I have come to the conclusion that they can be classified into seven types. For each of these type, an index has been made. Thus there are the following indices:

- (i) Variants of siyagh , i.e. of number, gender, person, tense, mood, voice, forms of the verb, variations between siyagh al-mubālagha and ism al-fāʿil , and between the latter and the maṣdar , and so on.
- (ii) Variants due to dialectal differences.
- (iii) Variants of accidene due to differing interpretations of syntax, which may also affect the neighboring words and their grammatical function.
- (iv) Variants involving some aspects of balāgha.
- (v) Variants due to the maintenance or otherwise of the naẓm. Also included here are the rhythmic and the phonetic naẓm.
- (vi) Variants deriving from the different Uthmanic codices.
- (vii) Variants involving differences of sense (including those listed under other categories), which are not ,in fact, very numerous.

It will be noted that many variants appear in more than one index. However, a full citation of any reading is given only on its first occurrence; a cross-reference to this is provided in subsequent indices. That is to say that , if a reading is first cited in the first index , a cross-reference to it is made in the second, third, fourth, etc. if applicable.

I have relied mainly on Ibn al-Jazari's al-Nashr fi al-

qirā'āt al-ʿashr , the Tafsīr of Ibn al-Jawzī, and the works of Muḥammad Sālim Muḥaysin with respect to whether or not a verse has variant readings .

As far as interpretation of the various readings is concerned, I have relied on: al-Kashf ʿan wujūh al-qirā'āt al-sabʿ by Makkī b. Abī Ṭālib, Hujjat al-qirā'āt by Abū Zarʿa Ibn Zanjula, al-Hujja fī al-qirā'āt al-sabʿ by Ibn Khālawayh, Iʿrāb al-Qur'ān by Abū Jaʿfar al-Naḥḥās, Iʿrāb al-qur'ān wa bayānuhū by Muḥyi al-Dīn al-Darwish, Iʿrāb al-Qur'ān by al-ʿUkburi, Maʿānī al-Qur'ān by al-Farrā', al-Kitāb by Sibawayh, al-Khaṣā'is by Ibn Jinnī, and Sharḥ al-mufaṣṣal by Ibn Yaʿish.

The method adopted in this thesis is that of analysis of some typical readings which exemplify each linguistic feature under investigation. Verses used as examples for each feature are not analyzed again as examples for other features.

In this study, we first list the different readings for a given verse . Then we attribute each reading to its readers. The reading adopted by most readers is called the jamāʿa reading (JR). This indicates agreement among more than half of the readers, if there are two readings only; if there are more than two readings, it indicates the reading adopted by the majority. Thus jamāʿa here does not refer to specific readers; it may , in one instance, refer to four readers and, in another, to six readers, up to three of whom, do not appear in the former case.

The verse under investigation is fully transliterated; then a translation is provided, taken from Ali's translation

(Ali, A. Y. The Holy Qur'an). Then the points of difference between the readings are examined in detail. In general the JR is dealt with first . If one or more of the alternative readings has a semantic interpretation other than that of the reading translated by Ali (this is ,of course, Ḥaḥṣ' transmission), this is pointed out. The scholars who favor the various readings are indicated . Attribution of readings to the Prophet, one of the Companions , or one of the tābiCīn is also given , where appropriate. Where the differences in readings derive from differences in the Uthmanic codices, this is also pointed out. A brief comment is often made as to which of the alternative readings is more plausible.

Since traditional linguistic and grammatical terms are difficult to translate in such a way as to give their full implication, they are used throughout the thesis in their transliterated forms. However, a list of such terms is given on p. xii.

Chapter I

Historical Background

1.1 . The early differences of the qirā'a

Once a certain part of the Qur'an was revealed to the Prophet , he would recite it to the Muslims, who would then recite it to each other in order to memorize it⁽¹⁾. A particular building (dār al-qurrā') was designated as a meeting-place for the qurrā' ⁽²⁾. Differences soon arose among them as to the correct readings; for instance Ubay b. Ka'b narrates⁽³⁾:

"I entered the mosque to pray, and a man entered and began to recite from the beginning of sūrat al-naḥl; his reading was different from mine, and when he had finished, I asked him: Who taught you this ? He said : It was the messenger of Allah. Another man came in and began his prayer with sūrat al-naḥl as well, and his reading was different both from mine and from that of my companion. When he finished, I asked him: Who taught you this? He said : It was the messenger of Allah. At this moment doubt entered my heart more strongly than it had while I was still an unbeliever. I took them both by the hand and rushed to the messenger of Allah. I said: Listen to these two! He listened to the first of them and said: That is good. Doubt entered my heart again. He listened to the second and said to him: That is good. I had even more doubts. The messenger of Allah struck my chest with his hand and said: May God keep you ,O Ubay, from doubt. Then he said : Jibrīl, peace be upon him, came to me and

said: Your Lord ,who is exalted, orders you to read the Qur'an according to one ḥarf. I prayed to God . O Lord, make it easy for my umma. Then Jibrīl came and said: Your Lord ,who is exalted, orders you to read the Qur'an according to two ḥarfs. I prayed to God: O Lord, make it easy for my umma. Then Jibrīl came and said: Your lord ,who is exalted, in answer to your prayer, orders you to read the Qur'an according to seven aḥruf . "

ʿUmar b. al-Khaṭṭāb had similar doubts when he differed with a man in a reading. When the Prophet learnt of this, he struck his chest saying: O ʿUmar, the Qur'an is always right unless you change mercy into punishment or punishment into mercy⁽⁴⁾. Incidents of this sort happened many times during the life-time of the prophet. They all point to the Qur'an's having been revealed according to seven aḥruf, so that it would be possible for all Muslims to read the Qur'an in a manner that was most familiar to them⁽⁵⁾.

1. 2 . The first collection of the Qur'an by Abū Bakr al-Ṣiddīq

During the reign of Abū Bakr al-Ṣiddīq, about 500 of the Companions of the Prophet were killed in battles against al-murtaddīn, and the followers of Musaylima al-Kadhdhāb. It was then that Abū Bakr was advised to put together the Qur'an in book form. He hesitated at first, but decided to do so. He asked Zayd b. Thābit to collect the Qur'an and arrange

it. Zayd did so and kept the collection of varied documents successively in the house of Abū Bakr, ʿUmar, and Ḥafṣa, the wife of the Prophet,⁽⁶⁾.

1. 3 . The second collection of the Qur'an by ʿUthmān Ibn ʿAffān.

During the reign of ʿUthmān b. ʿAffān, differences in reading started to cause actual quarrels between Muslims. Ḥudhayfa b. al-Yamāni relates that when the soldiers of Syria and those of Iraq began to quarrel over this matter during their campaign in Azerbaijan and Armenia, he hurried to ʿUthmān b. ʿAffān and said: "Take steps to save this umma before they disagree about the Book, as do the Jews and Christians!"⁽⁷⁾. ʿUthmān responded positively by sending to Ḥafṣa asking for the documents, so that they might be copied. He asked Zayd b. Thābit, from Medina, and ʿAbd Allah b. al-Zubayr, Saʿd b. Abī Waqqās and ʿAbd al-Raḥmān b. al-Ḥārith b. Hishām, all of Quraysh, to undertake the copying of them⁽⁸⁾. ʿUthmān told the three Qurashis that if they disagreed with Zayd b. Thābit about anything in the Qur'an, they were to write it according to the dialect of Quraysh, because it had been revealed in that dialect. After they had completed their task, ʿUthmān sent a copy to each of the provinces, Kufa, Basra, and Syria, kept a fourth in Medina, and ordered any deviant versions to be burned⁽⁹⁾. According to another tradition, he had seven copies made, the three extra ones being sent to Yemen, Baḥrain, and Mecca. All

leading scholars support the former account⁽¹⁰⁾. ʿUthmān appointed a reader for each of the provinces to instruct the people in the correct readings. To Mecca, he sent ʿAbd Allah b. al-Sāʾib al-Makhzūmī, to Kufa Abū ʿAbd al-Rahmān al-Sulami, to Basra ʿĀmir b. ʿAbd al-Qays, to Syria al-Mughīra b. Abī Shihāb, and in Medina he appointed Zayd b. Thabit. Each of these readers was a speaker of the dialect of the province to which he was sent.⁽¹¹⁾

In spite of the fact that the question of variant readings was recognized and dealt with at so early a stage, the production of the Uthmanic codices did not completely eliminate these, since many people continued to rely on memory rather than a written text.⁽¹²⁾

1. 4 . al-Aḥruf al-sabʿa , the seven moulds

The Prophet said in a ḥadīth: " The Qur'an has been revealed according to seven aḥruf. So read what is easy for you"⁽¹³⁾. Whatever interpretations have been offered throughout the centuries of what is meant by "seven aḥruf", we believe that it is no more than a metaphorical reference to the dialectal differences among the Arab tribes.

In Ta'wīl mushkil al-Qur'ān, Ibn Qutayba (d. 276 A. H) after considering the differences between readings, classifies the basis for these differences as follows⁽¹⁴⁾:

i- Differences in inflection (iʿrāb and bināʾ) of a word, whereby neither its sense nor its consonantal form are affected as in 34 / 17 wa ḥal nujāzī illā al-kafūra, "And never do We give (such) requital except to such as are ungrateful

rejecters.", which is read also as wa hal yujāzā illā al-kafūru.

ii-Differences in inflection of a word, whereby its sense ,but not its form, is affected, as in 34 /19: fa-qālū rabbanā bāʿid bayna asfārinā , "But they said: " Our Lord! Place longer distances between our journey-stages", which is read also as: rabbunā bāʿada bayna asfārinā, " Our Lord has placed longer distances between our journey-stages."

iii- Differences in the orthography of a word, but not its inflection, whereby its meaning is changed, and its consonantal form only minimally, as in 2 /259: nunshizuhā, " We bring them together", which is read also as: nunshiruhā, " We resurrect".

iv-Differences in a word whereby its form and its meaning are changed, as in 56 /29: Wa ṭalḥin mandūdīn, "Among Ṭalḥ trees with flowers (or fruits) piled one above another,-", which is read also as: wa ṭalʿin mandūdīn, "...Palm-tree spathes..." .

v-Differences in a word whereby its form , but not its meaning, is changed, as in 101 /5: kal-ʿihni al-manfūshi, "Like carded wool", which is read also as: kal- ṣūfi al-manfūshi.

vi-Differences caused taqdīm and ta'khīr, as in 50 /19: Wa jā'at sakratu al-mawti bil-ḥaqqi, " And the stupor of death will bring truth (before his eyes) ", which is read also as: Wa jā'at sakratu al-ḥaqqi bil-mawti.

vii-Differences caused by addition and deletion, as in 36 /35: wa mā ʿamilathu aydīhim, " It was not their hands that made this", which is read also as: wa mā ʿamilat aydīhim

This analysis by Ibn Qutayba is useful, but it does not account for all the differences among the seven readings. In the present study we have added some other cases of difference, such as lughāt, naẓm, and balāgha.

1. 5 . The selection of the seven readers

The pioneer in the study of the qirā'āt is Ibn Mujāhid (d.324 A.H) . It was he who selected the seven readers, as they are still known, in the following way⁽¹⁵⁾ :

" These are seven men from the Hijaz, Iraq, and Syria. They followed the tābiʿīn in their readings. The mass of the people in each of these provinces that have been named were unanimous in accepting their readings, as were the people in other regions bordering on these provinces. The odd individual would independently favour a non-canonical reading and adhere to it, from among the moulds (ḥurūf) that were transmitted without good authority (munfarid) , as coming from one of the early transmitters; such readings did not gain acceptance with the mass of the people. So in Medina, there was Nāfiʿ b. Abī Nuʿaym, in Mecca ʿAbd Allāh b. Kathir, in Kufa ʿĀṣim b. Abī al-Najūd, Ḥamza b. Ḥabīb al-Zayyāt, and al-Kisāʿī, in Basra Abū ʿAmr b. al-ʿAlāʾ, and in Syria ʿAbd Allāh b. ʿĀmir."

1. 6 . The seven readers of the Qur'an.

- i- °Abd Allāh b. Kathīr al-Dārī (d. 120 A.H.). He met Anas b. Mālīk, °Abd Allāh b. al-Zubayr, and Abū Ayyūb al-Anṣārī, of the companions of the Prophet. His reading was popular in Mecca and was transmitted mainly by Qunbul and al-Bazzī ⁽¹⁶⁾.
- ii-Nāfi° b. Abī Nu°aym (d. 169 A.H). He received training in qirā'āt from about seventy tabi°in, who had been the pupils of Ubay b. Ka°b, °Abd Allāh b. °Abbas, and Abū Hurayra. His reading was very popular in Medina, and was transmitted mainly by Qālūn and Warsh ⁽¹⁷⁾.
- iii- °Abd Allāh b. °Āmir al-Yaḥṣubī (d. 118 A.H). He met Nu°mān b. Bashīr and Wāṣila b. Aṣqā°, of the companions of the Prophet. He received training in qirā'āt from Mughīra b. Shihāb al-Makhzūmī, who was the pupil of °Uthmān b. °Affān. His reading predominated in Syria, and was transmitted mainly by Hishām and Ibn Dhakwān ⁽¹⁸⁾.
- iv- Abū °Amr b. al-°Alā' (d. 154 A.H). He transmitted from Ibn °Abbās and Ubay b. Ka°b through Mujāhid and Sa°id b. Jubayr. His reading was popular in Basra, and was transmitted mainly by al-Dūrī and al-Sūsī ⁽¹⁹⁾.
- v- Ḥamza b. Ḥabīb al-Zayyāt (d. 188 A.H). He was the pupil of Sulaymān al-A°mash who was the pupil of Yaḥyā b. Waththāb, the pupil of Zirr b. Ḥubaysh who had learnt the Qur'an from °Alī b. Abī Ṭālib, °Uthmān b. °Affān, and °Abd Allāh b. Mas°ūd. His reading was transmitted mainly by Khalaf b. Hishām and Khallād b. Khālīd ⁽²⁰⁾.

vi- °Āṣim b. Abī al-Najūd (d. 127 A.H.). He transmitted his qirā'a from Zirr b. Ḥubaysh, who was the pupil of °Abd Allāh b. Mas°ūd. He also learnt from Abū °Abd al-Raḥmān al-Sulamī, who was the pupil of °Alī b. Abī Ṭālib. His reading was transmitted mainly by Abū Bakr Ibn °Ayyāsh and Ḥafṣ b. Sulaymān ⁽²¹⁾.

vii- Abū al-Ḥasan °Alī b. Ḥamza al-Kisā'i (d. 189 A. H). He received his reading from Ḥamza b. Ḥabīb al-Zayyāt and °Īsā b. °Umar. His reading was transmitted by Abū al-Ḥārith al-Marrūzī and Abū °Umar Al-Dūrī ,who was also the transmitter of Abū °Amr b. al-°Alā'. The readings of these three readers attained prominence in Kufa ⁽²²⁾.

Besides these seven readings, there were a number of other readings of which the authenticity is not disputed. Ibn al-Jazarī acknowledged ten readings known as Qirā'āt al-°ashara, which in addition to the above-mentioned seven readings, comprise those of the three following readers:

viii- Ya°qūb b. Ishāq al-Ḥaḍramī (d. 205 A. H.). His reading was popular in Basra ⁽²³⁾.

ix- Khalaf b. Hishām (d. 205 A. H.) who was also the transmitter of the reading of Ḥamza. His reading was popular in Kufa ⁽²⁴⁾.

x- Abū Ja°far Yazīd b. al-Qa°qā° (d. 130 A. H.). His reading was well known in Medina ⁽²⁵⁾.

As well as his principal work al-Sab°a fī al-qirā'āt, Ibn Mujāhid is said to have written another work on the

shādhah readings⁽²⁶⁾.

1. 7 . The criteria for accepting readings

The criteria established by Ibn al-Jazarī (d. 833 A.H) for the acceptance or rejection of a given reading in his book, al-Nashr fī al-qirā'āt al-ʿashr, have been generally accepted⁽²⁷⁾. The first scholar, however, to deal with this question was Ibn Mujāhid (d. 324 A.H). His criteria were:⁽²⁸⁾

- i-That the reader of a given reading should be unanimously accepted by people in a given province
- ii-That this unanimous acceptance of his reading should be based on confidence in his profound knowledge of the pedigree of the reading and of its linguistic rationale.

Ibn Khalawayh (d. 370 A. H) laid down further criteria:

- i-That the reading should be in compliance with the orthography of the codices.
- ii-That the reading should be in compliance with the accepted usage of Arabic.
- iii-That the reading should be traceable back to the Prophet⁽²⁹⁾.

Further criteria were laid down later by Makki b. Abī Ṭālib (d. 437 A. H) who emphasized that the reading should not only be in compliance with the usage of Arabic, but with the highest level of usage⁽³⁰⁾.

The final form of the criteria was the work of Ibn al-Jazarī⁽³¹⁾:

"Every reading that accords with Arabic even if

(only) in some respect (bi-wajh), and accords with one of the Uthmanic codices, even if this accord is (only) probable (ihtimālan), and has a sound chain of transmission, is a correct (ṣaḥīḥ) reading, which must not be rejected, and may not be denied; it is one of the seven aḥruf (moulds) according to which the Qur'an was revealed, and people are obliged to accept it, no matter whether it is from the seven Imams or the ten or from other accepted Imams. However, when one of these three conditions is not fulfilled, it must be rejected as weak (ḍaʿīf) or non-canonical (shādhḍh) or void (bāṭil), no matter whether it is from the seven or from one who is older than them."

Ibn al-Jazarī goes on to give more details and to explain what he means by these criteria (32):

- i- The lineage of the narrators back to the Prophet should be continuous, and individual narrators should be reliable.
- ii- That the reading should comply with some recognized form of Arabic.
- iii- That the reading should comply, at least in terms of probability, with the orthography of one of the Uthmanic codices.

If one of these criteria is not fulfilled for a given reading, it is regarded as non-canonical, or false, even if it goes back to the seven readers.

It should be added that other criteria were put forward,

but these were never accepted; one such criterion is that of Ibn Shanbūdī (d. 328 A. H.), who maintained that it was enough to rely on sound transmission and compliance with Arabic usage. Other scholars of his time, like Ibn Mujāhid debated that criterion with him and dissuaded him from it. Another criterion was that of Ibn Muqassim (d. 354 A. H.), who maintained that compliance with the orthography of the codices and with Arabic usage was enough for the validity of a given reading⁽³³⁾. The view that was ultimately accepted is that of Ibn al-Jazarī, who regarded all three as being indispensable. In the following sections, each of the three conditions will be discussed in more detail.

1. 8. Sound chain of transmission

This is the main condition for accepting a given reading, and has never been disputed as such. A sound chain of transmission in this context means that a given reading is referred back to the Prophet in the sense that he personally read it, or approved of it on hearing it from another reader⁽³⁴⁾. Readings are classified from the point of view of sanad into four categories:

i- Qirā'a. This is a reading that is attributed to one of the seven readers chosen by Ibn Mujāhid, (e.g. the reading of Nāfi^c).

ii- Riwāya. This is a reading that is attributed to one of those who transmitted from one of the seven readers, (e.g. the riwāya of Qālūn from Nafi^c).

iii- Tarīq. This is when a reading that is attributed to a

transmitter of the generation following, (e.g. the ṭarīq of Abū Nashīṭ from Qālūn).

iv- Wajh. This is a preferred reading by a qāri' when he has more than one of his disposal, all of which fulfill the necessary conditions. (35).

Scholars consistently paid great attention to the qurrā' of the Qur'an, and numerous biographies and other works about them were written. (e.g. al-Jarḥ wa al-ta'dīl by al-Dhahabī, and Ṭabaqāt al-qurrā' by Ibn al-Jazarī).

1. 9. Rasm al-muṣḥaf, "Orthography"

This is the second condition with regard to the validity of a given reading . By rasm here is meant the orthography of the codices that ʿUthmān b. ʿAffān sent to the provinces. Compliance with the orthography is classified into:

i-Actual compliance as in 1 /4: malik, where the word malik appears without alif in all of the codices. Thus reading it without alif is called actual compliance.

ii- Possible compliance, as in the same word malik, where the word malik ,although written without alif, can be read as mālik, as in 3 /26 : māliki al-mulk .

Some readings are traditionally in disagreement with the orthography as in: al-samāwat, al-ṣāliḥāt, al-layl, al-ṣalawāt, al-zakāt. Others are in complete agreement with the orthography as in: anṣāru Allāh; nādathu al-malā'ika (36).

Lack of dotting in the Uthmanic codices meant that all readings that could be accommodated might be considered

valid. °Uthmān aimed, by producing the codices, to persuade the umma to accept unanimously the popular and canonical readings, and to reject unpopular and non-canonical readings⁽³⁷⁾. Scholars largely agree that readings other than those of the type referred to above, which do not comply with the orthography in the Uthmanic codices are not acceptable⁽³⁸⁾.

Whether the Uthmanic codices include all of al-aḥruf al-sabʿa, is a controversial issue among scholars. Some of them state that the codices do include al-aḥruf al-sabʿa, on the basis that the umma could not have come to a consensus that disregards any part of al-aḥruf al-sabʿa. The majority of the scholars, however, are of the opinion that the Uthmanic codices include only those aspects of al-aḥruf al-sabʿa which are made possible by the orthography, while is in accordance with what was established at the final encounter (al-ʿaraḍa al-akhīra), between the Prophet and angel Jibrīl. This latter view is adopted by Ibn al-Jazarī⁽³⁹⁾.

Later, works dealing exclusively with the variations between the codices of the different provinces were compiled, among them Kitāb al-maṣāḥif, by al-Sijistānī (d. 255 A. H), and Kitāb hijā' maṣāḥif al-amṣār, by al-Mahdawi (d. 430 A. H). From then on, the study of the orthography of the codices took the form of a separate science.

The majority of the scholars agree that Abū al-Aswad al-Du'alī (d. 69 A. H) was the first to introduce diacritical marks for vocalization and tanwīn, and that al-Khalīl b. Aḥmad (d. 170 A. H) was the first to introduce the hamza.

shadda, rawm, and ishmām⁽⁴⁰⁾. The codices were later written in different colours, so that each of the seven readings was characterized by a special colour.

Later still, only the most widespread reading, that of Ḥafṣ (d. 180 A. H), was characterized by a separate colour (i.e. black); all of the others were in red⁽⁴¹⁾. In 1923 the Qur'an was printed according to Ḥafṣ' reading in Cairo under the supervision of al-Azhar. This Qur'an was accepted throughout the Muslim world, and has become the one in most common circulation⁽⁴²⁾. The latest development in audio technology has made it possible to record the whole of the Qur'an, read by the most famous readers, such as al-Shaykh Maḥmūd Khalīl al-Ḥuṣārī.

1. 10. Arabic usage

This is the third condition after that of the sound chain of transmission and orthography, in terms of importance. Scholars state that a given reading has to comply with standard Arabic usage. This condition was later relaxed to include all types of Arabic usage, whether standard or not. This attitude is attributable to the belief~~fe~~ that the Qur'an was revealed in all the dialects of the Arabs. Abū Shāma states in his book Ibrāz al-ma'ānī min ḥirz al-amānī⁽⁴³⁾:

" The Arabic Qur'an has elements of the different dialects of the Arabs, because it was revealed to them all, and they were allowed to read it according to their different dialects. That is why its

readings are different."

Ibn Jinnī devotes a chapter to various types of Arabic usage and points out that some dialects are more common than others, but all of them are acceptable, and the use of none of them is a violation of Arabic speech⁽⁴⁴⁾.

A number of books on the language of the Qur'an have been written, which attribute various words to different dialects of Arabic, e.g. Kitab al-lughat fi al-Qur'ān by Ibn Ḥasnūn. He attributes items to the dialects of Quraysh, Hudhayl, Kināna, Tamīm, Qays ʿaylān, Azd Shanū'a, and Ghassān⁽⁴⁵⁾. These attributions indicate strongly that the Qur'an was revealed in a koine of different dialects, although the dialect of Quraysh perhaps predominates⁽⁴⁶⁾.

The early view that a correct reading had to comply with what came to be thought of as standard Arabic usage, was superseded by those of scholars like Ibn al-Jazarī, which have prevailed ever since. Ibn al-Jazarī states that a reading must comply with at least one of the types of Arabic usage. This is to ensure that readings with a sound chain of transmission may not be automatically rejected on linguistic grounds; a number of such readings, while regarded as implausible by some grammarians, were accepted by the qurrā'. This is not to say that the qurrā' were unconcerned with linguistic considerations. On the contrary, they were always careful, and they used to discuss disputed readings with grammarians, sometimes convincing them, as in the case of Ḥamza's reading 4 / 1 wa al-arḥāmi, "The wombs" and the

reading of Ibn ʿĀmir 6 / 137 Wa ka-dhā-lika zuyyina li-kathīrin min al-mushrikīna qatlu awlādahum shurakāihim "Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children "(47).

However, it should be noted that the documented readings of the Qur'an constitute a certain standardization of Arabic, thus forming in themselves the criteria of correct usage. It became the practice of later grammarians like al-Zamakhsharī (d. 538 A. H) and Ibn Mālik (d. 672 A. H) to regard the various canonical readings as being part of the standard of Arabic usage⁽⁴⁸⁾.

1 . 11 . The reasons for different readings

There are a number of reasons which may be taken as underlying the existence of the seven readings:

i- Differences in the readings of the Prophet. It is related that the Prophet did not always keep to one reading in teaching the Qur'an to the Muslims. al-Ḥākim says,⁽⁴⁹⁾ for example, that the Prophet read 55 / 76: Mutaki'īna ʿalā rafārifin / rafrāfin khudrin wa ʿabqariyyin ḥisan ,

" Reclining on green cushions and rich carpets of beauty "; that he read 32 / 17 : A-fa-lā / fa-lā taʿlamu nafsun mā ukhfiya la-hum min qurrati aʿyun , "Now no person knows what delights of the eye are kept hidden (in reserve) for them_ ", and that he also read 1 / 4 : Mālikī / malik yawmi al-dīn , " Master of the day of judgment".

ii- The Prophet's approval of different readings. Ibn Qutayba states that the Prophet was ordered to recite the Qur'an to

each tribe according to their dialect. Thus a person from Hudhayl would recite ʿattā hīn instead of hattā hīn, and one from Tamīm would use hamza, and one from Quraysh would not⁽⁵⁰⁾.

iii-Differences in revelation. There were differences in the manner in which verses were rehearsed to the Prophet in the various years in ramadān⁽⁵¹⁾.

iv- Differences in riwāya from the Prophet's companions. Even after ʿUthmān sent the codices to the different provinces, some people continued to read according to earlier versions from certain companions on the authority of the Prophet⁽⁵²⁾.

v- Differences in dialects. This is certainly the reason underlying the Prophet's approval to different readings by people from different provinces⁽⁵³⁾.

Notes

- 1-al-Qurtūbi, vol.1, p.39.
- 2-Aḥmad Amīn, p.142.
- 3-Ibn Ḥanbal, vol.5, p.132. See also Burton, p. 148.
- 4-al-Ṭabari, Vol.1, p.21. See also Ibn Ḥanbal, Vol. 6, p.433, and Burton, p. 148.
- 5-Ibn al-Jazarī ,A, Vol.1, p.21.
- 6-Id. Vol.1, P.7. See also Hughes, p. 486, and Burton, p. 119.
- 7-al-Qaṭṭān, p.129. See also Burton, p. 141, and Houtsma, Vol.2, p. 1070.
- 8-al-Suyūṭī, A, Vol.1, p.79. See also Hughes, p 487
- 9- al-Zarkashī. Vol.1, p.236. See also Muḥīsin ,A, p.164.
- 10-al-Dānī , p.117. See also Ibn al-Jazarī A, Vol.1, p7, and al-Ṣāliḥ. p.84.
- 11- al-Zanjānī, p67. See also Khulūf, p.244, and Ibn Kathīr, B, p. 64.
- 12- al-Fuḍaylī , p. 24.
- 13- al-Bukhārī, Vol. 3, p. 226.
- 14-Ibn Qutayba, A. p. 28.
- 15-Ibn Mujāhid, p.87.
- 16- Ibn al-Jazarī, B, vol. 1, p. 443.
- 17- Ibn al-Jazarī, B, vol.2, p. 330. See also Sayed Anwar Ali, vol.1, p. 104.
- 18- Ibn al-Jazarī, B, vol.1, p.424.
- 19- Id, B, vol.1,p. 228.
- 20- Id, B, vol. 1, p. 261.

- 21- Id, B, vol.1, p.347. See also Sayed Anwar Ali, vol, 1, p. 105.
- 22- Ibn al-Jazarī, B, vol.1, p.535.
- 23- Ibid, B, vol. 2, p. 386.
- 24- Ibid, B, vol.1, p. 272.
- 25- Ibid, B, vol. 2, p. 382.
- 26- al-Fuḍayli, p.37.
- 27- Ibn al-Jazarī, A.Vol.1,p.9.
- 28- Ibn Mujāhid. p.45.
- 29- al-Fuḍayli. pp.38,39.
- 30- al-Qaysī, B. pp.48-50.
- 31- Ibn al-Jazarī, B. p.15.
- 32- Ibn al-Jazarī, A, Vol.1,p. 9.
- 33- Ibn al-Jazarī , C, Vol.2,pp. 45,124.
- 34- See Ibn al-Jazarī, A. Vol.1,p.13.
- 35- al-Bannā. pp.17-18.
- 36- See Ibn al-Jazarī, A. Vol.1, p.11.
- 37- Faṭḥ Allāh, vol.2, p.86.
- 38- al-Ṣafāqīsī, p.218.
- 39- Ibn al-Jazarī, A. Vol.1, p31. See also al-Dānī, p. 102.
- 40- Semaan, pp. 19, 20. See also the Houtsma, Vol.2, p. 1074, and Sayed Anwar Ali, vol. 1, p. 67.
- 41- Zinjār. p.57. See also al-Khuwānsārī. p.263.
- 42- al-Fuḍayli, p.120.
- 43- al-Dimashqī, p. 478. See also Ibn al-Jazarī, A. Vol,1,p.10.

- 44- Ibn Jinnī, A. Vol.2, p.12.
- 45- Ibn Ḥasnūn, p.7. See also Shāhīn, A, p.273.
- 46- Ḥusayn, p.95.
- 47- See Ibn al-Jazarī, A. Vol.1, p.11.
- 48- al-Ansāri, A. p.23. See also al-Afaghāni. pp. 30-40.
- 49- al-Suyūṭī, A, vol. 1, p. 77.
- 50- Ibn Qutayba, A, p. 30.
- 51- Jeffery, p. 171. See also al-Fuḍaylī, p. 93.
- 52- al-Zarqānī, vol. 1, p. 406.
- 53- al-Jundī, vol. 1, p. 80.

Chapter II

- Siyagh

Definition:

By siyagh in this chapter is meant ,among other things: variations of number, gender, person, tense, mood, voice, forms of the verb, variations between siyagh al-mubālagha and ism al-fāʿil , and between the latter and the maṣdar⁽¹⁾ , and so on. Ishtiqaq (derivation) is the application to any given Arabic root of the various patterns or modes that connote different specific aspects of that root. Thus, for example, one pattern will suggest the causative form of a verb connected with the root. Another the desiderative form, and another the place where a cognate action or event takes place . There are, however, three conditions for true ishtiqaq:

- (i) That the mushtaqq and the mushtaqq minhu should have three radicals in common.
- (ii) That these three radicals should occur in the same order in words between which there is postulated a relationship based on ishtiqaq.
- (iii) That the word in question should have a semantic relationship with the root from which it is derived⁽²⁾.

There are many patterns that can be generated according to ishtiqaq, and they are known in Arabic as mushtaqqāt. This is why Arabic has been described as a living and generative language⁽³⁾. al-Shāfiʿi says that the Arabic language is one of the most extensive languages in terms of formations and items of vocabulary⁽⁴⁾.

Roots , however, differ as to the extent to which they permit ishtiqaq. There is one type of root which allows

extensive ishtiqaqi forms (kathīr al-tafrīʿ) e.g. the root K T B, which yields : kataba, kātib, kitāb, maktūb, kitāba, maktab, and many other patterns ⁽⁵⁾. There is, on the other hand, another type of root which is of limited ishtiqaqi capability (qalīl al-tafrīʿ) e.g. the root ع Q M, which yields only ʿaqīm and ʿuqm ⁽⁶⁾.

It should be noted that similar patterns for different roots do not enjoy the same degree of frequency of usage. There are some which are frequently used, some which are less frequent, and some which are almost dead ⁽⁷⁾.

In this study, however, the ṣiyagh are found to represent the first main feature involved in the seven readings. There are 849 readings of the ṣiyagh variations, and this is the highest number of readings classified in the different indices. The following readings are selected as representative.

Examples:

2. 1. 7 / 157 (Al-ladhīna yattabiʿūna al-rasūla al-nabiyya al-umiyya al-ladhī yajidūnahu maktūban ʿindahum fī al-tawrāti wa al-injīli ya'muruhum bil-maʿrūfi wa yanhāhum ʿan al-munkari wa yuḥillu lahum al-ṭayyibāti wa yuḥarrimu ʿalayhim al-khabā'itha wa yaḍaʿu ʿanhum israhūm wa al-aghlāla al-lati kānat ʿalayhim, fal-ladhīna āmanū bihi wa ʿazzarūhu wa naṣarūhu wa ittabaʿū al-nūra al-ladhī unzila maʿahu, ulā'ika hum al-mufliḥūna)

" Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures),_ in the law and the Gospel;_ for He commands them what is just and forbids them what is evil; He allows them as lawful what is good, (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him_, it is they who will prosper "

There are two readings in this verse: The first is āṣārahum which is read by Ibn ʿĀmir. The second is israhum which is read by all other readers⁽⁸⁾.

The JR uses the singular isr which may be taken as being an ism al-jins ,collective . There are several similar cases in the Qur'an where the singular is used to refer to the plural as in 2 /7 wa ʿalā samʿihim , "And on their hearing", and 14 /43 lā yartaddū ilayhim ṭarfuhum , "Their gaze returning not towards them", and 42 /45 min ṭarafīn khafīyyīn , " (And) looking with a stealthy glance".

Ibn ʿAbbās says that al-isr is the covenant that God had with the children of Israel to implement the teaching of the Tawra. Since that covenant is one and the same for all the children of Israel, the reading isr is more appropriate⁽⁹⁾.

The other reading by Ibn ʿĀmir has the plural āṣār to mean either sins or covenants. The use of the plural in this

reading fulfills the requirement of constant nazm, since the plural al-aghlāl is maʿtūf ʿalā āṣārahum, in the verse⁽¹⁰⁾.

2. 2. 43 /53. (Falawlā ulqiya ʿalayhi aswiratun min dhahabin aw jā'a maʿahu al-malā'ikatu muqtarinina).

"Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"

There are two readings in this verse: The first is aswira, on the measure of afʿila, which is read by Ḥafṣ only. The second is asāwira, on the measure of afāʿila, which is read by all other readers⁽¹¹⁾.

The word aswira in the reading of Ḥafṣ is jamʿ qilla, plural of paucity. This kind of plural is uniformly common to all masculine nouns of four letters, with a long vowel in the last syllable⁽¹²⁾, (e.g. arghifa from raghīf; aʿmida from ʿamūd; and aṭʿima from ṭaʿām).

The JR on the other hand is jamʿ al-jamʿ, a secondary plural, from aswira. Asāwīr is an alternative form of asāwir. There is another possibility, however, for the JR and that is the origin of this noun is iswār, without yā'. According to this, the tā' is added to the noun as a feminine suffix, and it is not a substitution for the yā' (i.e. iswār is the singular, asāwir is the plural, and asāwira is the plural with tā' for the feminine). According to this view, asāwira is not a secondary plural, but just a plural.

al-Kisā'i says: siwār, suwār, and iswār all have the same meaning, but siwār is used on a woman's hand, whereas iswār is a Persian word meaning the leader of an army⁽¹³⁾.

Thus al-Kisā'i's statement suggests that the JR would be a secondary plural from aswira rather than a plural. This is in order to distinguish between iswār which is of a Persian origin from aswira as used for woman.

2. 3. 20 / 87 (Qālū mā akhlafnā maw'idaka bi-malkinā wa lākinnā hummilnā awzāran min zinat al-qawmi fa-qadhafnāhā fakadhālika alqā al-Sāmiri)

"They said : "We broke not the promise to thee, as far as lay in our power : But we were made to carry the weight of the ornaments of the (whole) people, and we threw them (in to the fire), and that was what al-Sāmiri suggested."

There are two readings in this verse : The first is hummilnā, which is read by Ḥamza and Ḥafṣ. The second is hamalnā, which is read by all other readers⁽¹⁴⁾.

The first reading is a passive form implying that a burden is placed on a person against that person's will, whereas the second is an active form implying that a person has taken a decision to carry a burden⁽¹⁵⁾. The passive form can be paralleled from : 62 / 5 Mathalu al-ladhina hummilū al-tawrāta thumma lam yahmilūhā ka-mathali al-ḥimāri yahmilu asfāran, "The similitude of those who were charged with the (obligations of the) Mosaic law, but who

subsequently failed in those (obligations), is that of a donkey which carries huge tomes".

The active form also has parallels in 16 /25 li-yaḥmilū awzārahum kāmīlatan yawma al-qiyāma, "Let them bear ,on the day of judgment, their own burdens in full", and 33 /72 wa ḥamalahā al-insānu, "But man undertook it" . From this point of view, the two readings are equally suitable, however, the sense favours the passive form, because the people did not choose to accept the burden.

2. 4. 3 /146. (Wa ka'ayyin min nabiyyin qātala ma'ahu ribbiyūna kathīrun famā wahanū limā aṣābahum fī sabīli Allāhi wa mā ḍa'ufū wa mā istakānū, wa Allāhu yuḥibbu al-ṣābirīna)

"How many of the Prophets fought (in God's way), and with them (fought) large bands of godly men? but they never lost heart if they met with disaster in God's way , nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast."

There are two readings in this verse: The first is qātala which is read by the three Kufans and Ibn ʿĀmir. The second is qutīla which is read by all other readers⁽¹⁶⁾.

In the JR, qātala is the III form of Q T L root = to fight. There are two possibilities to understand this reading:

(i) The Prophet is the fāʿil of the verb qātala and the sentence ma'ahū ribbiyūna is mubtada' and khabar,

functioning as a ṣifa of the Prophet. According to this reading, the meaning indicates that the ribbiyyūn were taking part in the battlefield beside the Prophet.

(ii) The ribbiyyūn is the fāʿil of qātala, and the sentence: qātala maʿahu ribbiyyūn, is a ṣifa of the Prophet as well.

In the other reading, qutila is the passive of the I form of the same root = has killed. This reading also has two possibilities: (i) The Prophet is the nāʾib al-fāʿil of qutila, i.e. that he is killed, and the sentence maʿahu ribbiyyūn is a ṣifa of the Prophet. al-Ḥasan, however, rejects this possibility caliming that there is no Prophet has been killed in the battlefield⁽¹⁷⁾.

(ii) The ribbiyyūn is the nāʾib al-fāʿil, and the sentence qutila maʿahu ribbiyyūn is a ṣifa of the Prophet. Thus the ribbiyyūn were killed according to this possibility. However, this possibility, contradicts the remainder of the verse: fa mā wahanū limā aṣābahum fī sabīli Allāhi wa mā ḍaʿufū wa mā istakanū since it implies that they did not turn back or become weak after they have already killed. This was the reason for Ibn Masʿūd to chose the JR⁽¹⁸⁾. al-Farra' suggests a pause for this reading after the verb qutila, which will make maʿahu ribbiyyūna as independent sentence with the sense: "The ribbiyyūna after the killing of their Prophet, they did not turn back or become weak"⁽¹⁹⁾.

Either reading is plausible; however the JR is perhaps more appropriate, since it is more straightforward with the remainder of the verse. Also it is said that qātala is more

thankful to both groups; those who have fought, and those who have been killed, while qutila is thankful to the latter group only⁽²⁰⁾.

2. 5. 12 /64 (Qāla haī āmanukum ʿalayhi illā kamā amintukum ʿalā akhīhi min qablu, fal-lāhu khayrun ḥāfiẓan wa huwa arḥamu al-rāḥimīna)

" He said: " Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But God is the best to take care (of him) and He is the most merciful of those who show mercy.!"

There are two readings in this verse: The first is ḥāfiẓan, which is read by Ḥafṣ, Ḥamza, and al-Kisā'ī. The second is ḥifẓan, which is read by all other readers⁽²¹⁾.

The first reading uses ḥāfiẓan as ism al-fāʿil as in arḥamu al-rāḥimīn in the same verse. Moreover Allāhu khayrun ḥāfiẓan is the Qur'anic answer of Yaʿqūb to the claim of his children; 12 /63 wa innā lahū la-ḥāfiẓūna, "And we will indeed take every care of him. ", where ḥāfiẓūna is the plural of ḥāfiẓ as ism al-fāʿil.

The JR uses ḥifẓan as a maṣḍar from ḥafīẓa. The interpretation for this reading is that Yaʿqūb says Allāhu khayrun ḥifẓan as an answer to the claim of his children 12 /65 wa naḥfazū akhānā, "We shall take care of our brother", meanings that Allah is better in this respect⁽²²⁾.

The first reading is stronger on account of its consistency

with the nazm in the preceding verse and in the verse itself. The interpretation given above for the JR is weak, since it assumes that the answer of Ya^oqūb (i.e. verse no 64) occurs before the claim of his children in the next verse (i.e. verse no 65). It is clearly more appropriate to describe Allah as hāfizan, not as hifzan, which is one of his deeds⁽²³⁾.

2. 6. 22 / 34 (Wa likulli ummatin ja^oalnā mansakan li-yadhkurū isma Allāhi ^oalā mā razaqahum min bahīmati al-an^oāmi, fa-ilāhukum ilāhun wāḥidun, falahū aslimū wa bashshir al-muḥsinīna)

" To every people did We appoint rites (of sacrifice), that they might celebrate the name of God over the sustenance He gave them from animals (fit for food). But your God is one God: submit then your wills to him (in Islam): and give thou the good news to those who humble themselves."

There are two readings in this verse: The first is mansikan, which is read by Ḥamza and al-Kisā'ī. The second is mansakan, which is read by all other readers⁽²⁴⁾.

Derivationally, the JR is the more likely one, since the measure of maf^oal is the regular one for both ism al-makān and the maṣdar. Abū Ja^ofar al-Naḥḥās supports this view, claiming that the use of maf^oil measure is confined in a limited number of roots, e.g. matli^o and masjid, that is to say

this form is justified only by samā^c (25). Some grammarians are of the opinion that the form nasika also exists and that mansikan can be formed from this, but only as ism al-makān and not as a maṣḍar, which can only be formed with fathā (e.g. maghras as a maṣḍar and maghris as ism makān). (26)

Either reading appears possible. However the JR agrees with qiyās, and this form may be regarded as either maṣḍar or ism al-makān.

2. 7. 39/29. (Ḍaraba Allāhu mathalan rajulan fihi shurakā'u mutashākisūna wa rajulan salaman li-rajulin hal yastawiyāni mathalan. al-ḥamdu lil-lāhi bal aktharuhum lā yaʿlamūna.)

" God puts forth a parable_ a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? praise be to God! but most of them have no knowledge."

There are two readings in this verse :The first is sāliman, on the measure of fāʿilan, which is read by Ibn Kathīr and Abū ʿAmr. The second is salaman, on the measure of faʿalan, and it is read by all other readers (27)

The JR salaman is a maṣḍar of salama = to be pure. In Arabic, it is said to be permissible qualifying a noun with a maṣḍar in place of an adjective /participle, e.g. (i) rajulun sawmun, (ii) rajulun iqbālun, (iii) dirhamun ḍarbu

(28)

al-amīri

The other reading sālīman is an adjective /participle , also from salama. The same part of speech appears earlier in this verse: shurakā'u mutashākisūna. So in this reading there is a contrastive parallelism between mutashākisūna and

(29)

sālīman

The JR ,however, seems to be more eulogistic than sālīman as having a more purely verbal sense than sālīman and thus suggesting positive action on the part of the

(30)

subject . In similar case, some scholars have preferred malik to mālik in 1 /4 Mālikī yawmī al-dīni " Master of the day of judgment", since the first form is more eulogistic. A mālik (owner or possessor) may or may not be a king, but a

(31)

king is always a possessor . It may be noted that malik has been preferred despite the fact that it is of a weaker syntagmatic structure.

2. 8. 7 /57 (Wa huwa al-ladhī yursilu al-riyāḥa bushran bayna yadayy rahmatiḥi ḥattā idhā aqallat saḥāban thiqālan suqnāhu li-baladin mayyitin fa-anzalnā bihī al-mā'a fa-akhrajnā bihī min kulli al-thamarāti kadhālika nukhriju al-mawtā la'allakum tadhakkārūna.)

" It is He who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest

therewith: thus shall We raise up the dead:
perchance ye may remember."

There are four readings in this verse: The first is nushuran, which is read by Nāfi^c, Ibn Kathīr, and Abū ^cAmr. The second is nushran, which is read by Ibn ^cĀmir. The third is nashran, which is read by Ḥamza and al-Kisā'ī. The fourth is bushran, which is read by ^cĀṣim only ⁽³²⁾.

The JR nushuran is the plural of nashūr (cf. rusul from rasūl, and ṣubur from ṣabūr). Some scholars hold the opinion that nashūr is the equivalent of nāshir. The verb nashara means to spread out, / or to scatter, / or to resurrect from the dead ⁽³³⁾. The meaning of the verse according to this reading is: "It is He who sends the winds to / spread out / give life (to the clouds) / scatter / going before his mercy....". There is also the possibility in the JR that nashūr might be the equivalent of manshūr. Thus giving the sense here: "It is He who sends the winds (after they have been spread out / scattered / given life), going before his mercy...."

The reading of Ibn ^cĀmir nushran is said to be a dialectal variant of the JR. Makkī b. Abī Ṭālib asserts that The JR is the original form, while the reading of Ibn ^cĀmir is the result of khiffa ⁽³⁴⁾.

The reading of Ḥamza and al-Kisā'ī nashran is the maṣdar, and the meaning according to this reading is similar to that of the JR.

The root of ^cĀṣim's reading bushran, conveys the sense

of bringing good news ⁽³⁵⁾. This reading is in line with 30 /46 Wa min āyātihi an yursila al-riyāḥa mubashshirātin, " Among His signs is this, that He sends the winds, as heralds of glad tidings,".

All of the four readings are plausible from the point of view of sense; any of the readings with N SH R may be thought more appropriate, since the subject of the remainder of the verse is giving life to the dead land, and the resurrection of the dead. The sense either of "spread out" or "scatter" is also perfectly reasonable, even if less closely linked with the sense of the remainder of the verse. These senses of N SH R are also represented elsewhere in the Qur'an, but not in a similar context. The reading of °Āṣim has internal support in the Qur'an.

2. 9. 34 /40 (Wa yawma naḥshuruhum jamī'an thumma naqūlu lil-malā'ikati ahāulā'i iyyākum kānū ya°budūna.)

" One day He will gather them all together and say to the angels: "Was it you that these men used to worship?"

There are two readings in this verse : The first is yaḥshuruhum ...yaqūlu , which is read by Ḥafṣ. The second is naḥshuruhum... naqūlu, which is read by all other readers ⁽³⁶⁾.

Before this verse the Qur'an has the third person singular. Thus we find 34 /39: Qul inna rabbi yabṣutu al-rizqa liman yashā'u min °ibādihi wa yaqdiru lahū wa mā anfaqtum min shay'in fahuwa yukhlifuhu wa huwa khayru

al-rāziqīna, "Say: "Verily my lord enlarges and restricts the sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the best of those who grant sustenance" . Thus the nazm in this section is constant according to the reading of Ḥafṣ, since the verbs : (yaqūlu- yaḥshuruhum- yukhlifuhū- yaqdiru- yashā'u- yabṣuṭu) are all in the third person.

The nazm in the JR ,on the other hand changes from singular to plural, and from indirect speech to direct

(37)

speech . The JR however, has more balāgha, in that Allah is talking about himself directly to the angels using the plural form; it also makes the rebuke of the unbelievers somewhat more direct.

Thus the JR is richer than the reading of Ḥafṣ in terms of balāgha, while the reading of Ḥafṣ keeps the continuity of nazm.

2. 10. 2 /143 (Wa kadhālika jaʿalnākum ummatan wasaṭan li-takūnū shuhadā'a ʿalā al-nāsi wa yakūna al-rasūlu ʿalaykum shahīdan, wa mā jaʿalnā al-qiblata al-latī kunta ʿalayhā illā li-naʿlama man yattabiʿu al-rasūla mimman yanqalibu ʿalā ʿaqibayhi wa in kānat la-kabīratan illā ʿalā al-ladhīna hada Allāhu wa mā kāna Allāhu li-yuḍīʿa imānakum, inna Allāha bil-nāsi la-raʿūfun raḥīmūn.)

" Thus have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves;

and We appointed the Qibla to which thou wast used, only to test those who followed the apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous, except to those guided by God. And never would God make your faith of no effect. For God is to all people most surely full of kindness, most merciful."

There are two readings in this verse: The first is ra'ufun, on the measure of fa'ulun, which is read by Abū 'Amr, Ḥamza, al-Kisā'ī, and Abū Bakr. The second is ra'ūfun, on the measure of fa'ūlun, which is read by all other readers (38)

In the first reading ra'ufun is adopted on the ground that fa'ulun is more emphatic as ṣiḡhat mubālagha than fa'ūlun, as in the following line of verse (39)

Yarā lil-muslimīna 'alayhi ḥaqqan ka-fi'li al-wālidī al-ra'ufī al-raḥīmī. "He considers that he has obligations towards the Muslims. Just as a tender and merciful father has (towards his children) ".

In the second reading ra'ūfun is adopted on the ground that most attributes of God are on the measure of either fa'ūlun or fa'ulun (cf. ghafūrun, shakūrun, qadīrun, 'azīzun), as in the following line of verse (40)

Nuṭī'u nabiyyanā wa nuṭī'u rabban huwa al-raḥmānu kāna binā ra'ūfā. "We obey our Prophet and a Lord who is the merciful one, who has always shed his mercy on us".

Thus, the first reading is justified from the point of view of balāgha, while the second reading is more consistent with general Qur'anic usage.

2. 11. 51 / 43-44 (Wa fī Thamūda idh qīla lahum tamattaʿū ḥattā ḥīnin. Fa-ʿataw ʿan amri rabbihim fa-akhadhathum al-ṣāʿiqatu wa hum yanzurūna)

" And in the Thamūd (was another sign): behold, they were told, "Enjoy (your brief day) for a little while!" But they insolently defied the command of their Lord: so the stunning noise (of an earthquake) seized them , even while they were looking on "

There are two readings in this verse: The first is al-ṣāʿqatu, which is read by al-Kisāʿī. The second is al-ṣāʿiqatu, which is read by all other readers ⁽⁴¹⁾.

In the JR al-ṣāʿiqatu is on the measure of fāʿila, i.e. ism al-fāʿil. This measure is common to many of the calamities enumerated in the Qur'an (cf. al-rājifa, al-rādifa, al-ṣākhkha and al-tāmma).

In the reading of al-Kisāʿī, al-ṣāʿqa is on the measure of faʿla, i.e. it is an ism al-waḥda from a maṣdar. This reading is supported by occurrences of the faʿla measure in 29 / 40 wa minhum man akhadhathu al-ṣayḥatu, " Some were caught by a (mighty) blast," and 7 / 78 Fa-akhadhathum al-rajjatu fa-aṣbahū fī dārihim jāthimīna , " So the earthquake took them unawares, and they lay prostrate in their homes in

the morning!" . This reading is also adopted by °Umar b. al-Khaṭṭāb, °Ali b. Abī Ṭālib, °Uthmān b. °Affān, and Ibn al-Zubayr⁽⁴²⁾.

Some scholars hold the opinion that al-ṣāʿiqā means the light coming from the sky which burns everything, while al-ṣaʿqa means the noise which accompanies al-ṣāʿiqā. Others are of the opinion that al-ṣāʿiqā and al-ṣaʿqa are nearly two variants with the same meaning⁽⁴³⁾.

2. 12. 90 / 13-16 (Fakku raqabatin. Aw itʿāmun fī yawmin dhī masghabatin. Yatīman dhā maqrabatin. Aw miskīnan dhā matrabin.)

" (It is:) freeing the bondman; Or the giving of food in a day of privation To the orphan with claims of relationship, Or to the indigent (down) in the dust."

There are two readings in these verses: The first is fakka raqabatan aw atʿama, which is read by Ibn Kathīr, Abū °Amr and al-Kisāʿī. The second is fakku raqabatin aw itʿāmun, which is read by all other readers⁽⁴⁴⁾.

In the JR, fakku is a khavar of a suppressed mubtadaʿ (i.e. huwa, standing for mā adrāka) and raqabatin is muḍāf ilayh. Itʿāmun is also a khavar which is parallel with fakku. Some scholars prefer this reading claiming that most answers to questions in the Qurʾān take the form of nominal clauses⁽⁴⁵⁾, as in 101 / 10-11 Wa mā adrāka mā hiya. Nārun hāmiyatun. " And what will explain to thee what this

is? . (It is) a fire blazing fiercely", and 104 / 5-6 Wa mā adrāka mā al-ḥuṭama. Nāru Allāhi al-mūqadatu, " And what will explain to thee that which breaks to pieces?. (It is) the fire of (the wrath of) God kindled (to a blaze)".

In the other reading, fakka is a verb in the past with raqabatan as its mafʿūl bihi. Aṭʿama is also a verb in the past with yatīman as its mafʿūl bihi ⁽⁴⁶⁾. According to this reading, the answer to the question is a verbal clause. This reading is strengthened by the fact that it keeps the naẓm constant, since verbal clauses appear before and after the verses in question, (i.e. Fa-la-qṭaḥama al-ʿaqabata. Thumma kāna min al-ladhīna āmanū). It can also be justified by other instances in the Qur'an, where the answer is verbal clause, as in 74 / 27-28 Wa mā adrāka mā saqar. Lā tubqī wa lā tadhar. " And what will explain to thee what hell-fire is ?. Naught doth it permit to endure, and naught doth it leave alone!_", and 69 / 3-4 Wa mā adrāka mā al-ḥāqqa. Kadhdhabat Thamūdu wa ʿĀdun bil-qārīʿa, " And what will make thee realise what the sure reality is ?. The Thamūd and the ʿĀd people (branded) as false the stunning calamity!".

2. 13. 47 /25 (Inna al-ladhīna irtaddū ʿalā adbārihim min baʿdi mā tabayyana lahum al-hudā, al-shayṭānu sawwala lahum wa amlā lahum)

" Those who turn back as apostates after guidance was clearly shown to them, the evil one has instigated them and buoyed them up with false

hopes."

There are two readings in this verse: The first is wa umliya lahum, which is read by Abū ʿAmr. The second is wa amlā lahum, which is read by all other readers⁽⁴⁷⁾.

There are two possibilities for the fāʿil of amlā in the JR: (i) al-shayṭān, which has just been mentioned, or (ii) Allah; although the latter is not mentioned in this verse, He is present in both antecedent and following verses, and the sense may well require this to be understood here⁽⁴⁸⁾. The changing of the fāʿil and the mafʿūl bihi without indication is not uncommon in the Qurʾan as in 48 / 9 li-tu'minū bil-lāhi wa rasūlihi wa tuʿazzirūhu wa tuwaqqirūhu wa tusabbiḥūhu bukratan wa aṣilā, "In order that ye (O men) may believe in God and his apostle, that ye may assist and honour him, and celebrate His praises morning and evening.", where tuʿazzirūhu and tuwaqqirūhu have the Prophet as their mafʿūl bihi, while tusabbiḥūhu, which is parallel with them, can only have Allah as its mafʿūl bihi.

In the reading of Abū ʿAmr, with the passive, Allah is taken to be the nāʾib al-fāʿil of umliya⁽⁴⁹⁾. It is likely that the verb must have much the same sense as in 3 / 178 Wa lā yaḥsabanna al-ladhina kafarū annamā numli lahum khayrun li-anfusihim, "Let not the unbelievers think our respite to them is good for themselves", and 7 / 183 Wa umli lahum inna kaydī matīnun, "Respite will I grant unto them: for My scheme is strong (and unfailing).", and 13 / 32 Fa-amlaytu lil-ladhina kafarū thumma akhadhtuhum, "But I granted respite to the

unbelievers, and finally I punished them" . There is no possibility that al-shayṭān could be the fāʿil of a verb that has this sense.

The reading of Abū ʿAmr is somewhat easier since the suppression of the nāʾib al-fāʿil is less awkward than that of the fāʿil itself.

2. 14. 37 / 102. (Falammā balagha maʿahu al-saʿya qāla yā bunayya innī arā fī al-manāmi annī adhabuka fa-nzur mādhā tarā, qāla yā abati ifʿal mā tu'maru sa-tajidunī in-shā' Allāhu min al-ṣābirīna.)

" Then when (the son) reached (the age of) (serious) work with him, he said : "O my son! I see in the vision that I offer thee in sacrifice: now see what is thy view !" (The son) said : "O my father ! do as thou art commanded: thou will find me, if God so wills one practising patience and constancy!". "

There are two readings in this verse: The First is turī, which is read by Ḥamza and al-Kisāʾī. The second is tarā, which is read by all other readers⁽⁵⁰⁾.

The root of the JR (the I form) is R ʿ I = to see / to opine. Usually the article of the istifhām occurs at the beginning of the sentence. Therefore mā in this verse cannot be the mafʿūl bihi of unzur which is before mā itself; it is the mafʿūl bihi of tarā. The possible meanings of this reading are: (i) What is your opinion of what I have told you? ;

(ii) Look, what do you see? ;

(iii) Mā is istifhām muḥtadā', dhā has the sense of al-ladhī, khābar, and tarā is the ṣila of al-ladhī together forming the khābar. Here the pronoun referring to dhā is omitted, and the meaning differs only subtly from that of the second-would be:

What is your opinion? ⁽⁵¹⁾. Grammatically, it is not permitted

to delete hā' al-ṣila, because hā' al-ṣila cannot be separated from the verb except in poetries, where it is a poetic license. Therefore, the best way for the JR is to be understood according to the first interpretation.

The reading of Ḥamza and al-Kisā'i turī (the IV form) is also derived from the same root. But Abū 'Ubayd and Abū Ḥātim declared that the verb in this reading means only physical eye-sight. Therefore, they preferred the JR ⁽⁵²⁾. The verb turī, however, in this reading does not necessarily refer to the eye-sight only, it could also refer to the sense mentioned in the JR above. This is clear in 4 / 105 li-taḥkuma bayna al-nāsi bimā arāka Allāhu, "That thou mightest judge between men, as guided by God:", where mā arāka can only mean "Guidance" as most of the commentators say ⁽⁵³⁾.

Thus the two readings are based on two valid derivational forms.

2. 15. 8 / 11. (Idh yughashshikum al-nu'āsa amanatan minhu wa yunazzilu 'alaykum min al-samā'i mā'an li-yuṭahirakum bihī wa yudhhiba 'ankum rijza al-shayṭāni wa li-yarbiṭa 'alā qulūbikum wa yuthabbita bihī al-aqdāma).

" Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven to clean you therewith, to remove from you the stain of satan, to strengthen your hearts, and to plant your feet firmly therewith."

There are three readings in this verse: The first is yughshīkum al-nu^cāsa, which is read by Nāfi^c. The second is yaghshākum al-nu^cāsu, which is read by Ibn ^cĀmir and Abū ^cAmr. The third is yughashshīkum al-nu^cāsa, which is read by all other readers (54).

In the JR, the fā^cil of the verb yughashshīkum is implicitly Allah, carried over from 8 / 10 wa mā al-naṣru illā min ^cind Allāh. " There is no help except from God ". The word al-nu^cāsa is a second maf^cūl bihi of the transitive verb yughashshī. In this reading, the naẓm is constant, since the implicit fā^cil of the verbs yughashshī, yunazzilu, yutaḥhirakum, and yuthabbita is Allah .

In the reading of Ibn ^cĀmir and Abū ^cAmr, al-nu^cāsu is in raf^c and is the fā^cil of yaghshā. This reading is in line with 3 / 154 amanatan nu^cāsan yaghshā ṭā'ifatan minkum " ...Calm on a band of you overcome with slumber", where nu^cāsan functions as the fā^cil of yaghshā as well (55).

The grammatical interpretation for the reading of Nāfi^c is identical to that of the JR.

As far as any preference for either the II or the IV form is concerned, both occur elsewhere in the Qur'an: 53 / 54 Fa-

ghashshāhā mā ghashshā " So that (ruins unknown) have covered them up.", and 7 / 189 falammā taghashshāha, "When they are united" ; 36 / 9 fa-aghshaynāhum, "We have covered them up", and 10 / 27 ughshiyat wujūhuhum, "Their faces will be covered".

Thus the three readings are semantically similar, since al-nuḥās can only cover the believers through the will of God. The JR and the reading of Nāfiḥ have the advantage of constant naẓm, but the JR is considered to have more force because of the tashdīd.

2. 16. 28 / 23 (Wa lammā warada mā'a Madyana wajada ṣalayhi ummatan min al-nāsi yaṣqūna wa wajada min dūnihim imra'atayni tadhūdāni. qāla mā khatbukumā? qālatā lā naṣqī hattā yaṣḍira al-riḥā'u wa abūnā shaykhun kabīrun)

" And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks) and besides them he found two women who were keeping back (their flocks). He said : "What is the matter with you?" They said: " We cannot water (our flocks) until the shepherds take back (their flocks): and our father is a very old man." "

There are two readings in this verse: The first is yaṣḍura, which is read by Abū ḤAmr, and Ibn ḤĀmir. The second is yaṣḍira, which is read by all other readers ⁽⁵⁶⁾.

In the JR, yusdira (IV form) is transitive. Thus, according to this reading there is a suppressed maf'ūl bihi in the verse (i.e. their flocks) ⁽⁵⁷⁾. The suppression of the maf'ūl bihi is common in the Qur'an, as in the same verse: imra'atayni tadhūdhāni.... lā nasqī..., and also in the following verse, 28 / 24 Fa-saqā lahumā... "So he watered (their flocks) for them;"

In the reading of Abū 'Amr and Ibn 'Āmir, yaṣdura (I form) is intransitive. The necessity of assuming the suppression of the maf'ūl bihi in the alternative reading makes this reading more probable, since it is easier to accept an intransitive verb rather than to suppress the maf'ūl bihi. The sense is also unaffected by the use of this form.

Either reading is valid. The reading of Abū 'Amr and Ibn 'Āmir is syntactically more straightforward. The only other occurrence of a verb from the Ṣ D R root in the Qur'an also happens to be in the same form: 99 / 6 Yawma-idhin yaṣduru al-nāsu ashtātan li-yuraw a'mālahum. "On that day will men proceed in companies sorted out, to be shown the deeds that they (had done)".

2. 17. 21 / 45 (Qul innamā undhirukum bil-wahyi, wa lā yasma'ū al-summu al-du'ā'a idhā mā yundharūna.)

"Say, "I do but warn you according to revelation":
But the deaf will not hear the call, (even) when
they are warned!"

There are two readings in this verse: the first is wa lā

tusmi^{cu} al-ṣumma al-du^{cā'a}, which is read by Ibn ^cĀmir. The second is wa lā yasma^{cu} al-ṣummu al-du^{cā'a}, which is read by all other readers⁽⁵⁸⁾.

In the JR yasma^{cu} is a verb from sami^{ca}, which is a transitive verb that takes one maf^{cūl} bihi (i.e. al-du^{cā'a}). The fā^{cil} of the verb according to this reading is al-ṣummu. This is meant as a reproach to those who did not use their sense of hearing properly, so they were not better than the deaf⁽⁵⁹⁾.

In the reading of Ibn ^cĀmir, the verb is derived from asma^{ca} which is transitive with two maf^{cūl} bihi (i.e. al-ṣumma and al-du^{cā'a}). The fā^{cil} of the verb in this reading is implicitly the Prophet⁽⁶⁰⁾. This reading is supported by the fact that the fā^{cil} of the preceding verb undhirukum is also the Prophet.

Thus the two readings are based on valid syntactical interpretation.

2. 18. 2 / 158 (Inna al-ṣafā wa al-marwata min sha^{cā'iri} Allāhi fa-man ḥajja al-bayta aw iṭamara falā junāḥa^calayhi an yattawwafa bihimā wa man taṭawwaca khayran fainna Allāha shākirun ^calīmun).

"Behold! Ṣafā and Marwa are among the symbols of God. So if those who visit the House in the season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,—be sure that God is He Who recogniseth and knoweth."

There are two readings in this verse: The first is yattawwaʿ, which is read by Ḥamza and al-Kisāʾī. The second (61) is tatawwaʿa, which is read by all other readers.

The usage of the māḍī in the JR allows for two possibilities: (i) that man is conditional, and the verb indicates the future, or (ii) that man is a relative pronoun, and the verb is intended, in fact, to indicate the past tense. Abū Jaʿfar al-Naḥḥās recommends the first interpretation, where man is taken to be conditional (62).

The reading of Ḥamza and al-Kisāʾī allows only for the first possibility of the JR. This reading, however, is supported to some extent by Ibn ʿAbbās' reading of wa man yatatawwaʿ (63); which differs in not having the idghām of ta and ṭa.

The two readings are equally valid.

2. 19. 3 / 21. (Inna al-ladhīna yakfurūna bi-āyāti Allāhi wa yaqtulūna al-nabiyyīna bi-ghayri ḥaqqin wa yaqtulūna al-ladhīna ya'murūna bil-qistī min al-nāsi fa-bashshirhum bi-ʿadhābin alīmin.)

"As to those who deny the signs of God, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty."

There are two readings in this verse in the second yaqtulūna: The first is yuqātilūna, which is read by Ḥamza

only. The second is yaqtulūna, which is read by all other readers⁽⁶⁴⁾.

With the JR, we have a rhetorical repetition of the same verb. The effect of this repetition is to emphasize the wickedness of these people, but one might have expected the Prophets are succeed, rather than precede those who teach just dealing with mankind, in that the killing of the former is even more heinous than that of the latter. However, the relative clause being longer than al-nabiyyīn, comes more naturally after it. The tafsīr supports the JR; Abū al-ʿĀliya says: "There was a group of Banī Isrāʾīl who killed their Prophets when they tried to convey the message of Allah to them. Then a group of believers warned those people of the consequences, but they killed them too. So this verse was revealed concerning that group of Banī Isrāʾīl"⁽⁶⁵⁾. Moreover, al-Kisāʾi having originally accepted the same reading as Ḥamza, later accepted the JR.

Ḥamza's reading is weaker from the point of view of balāgha, since it constitutes something anticlimax to have "fought" after "killed". This is the view of Abū Jaʿfar al-Naḥḥās, he says : This possibility is far-fetched because the two sentences are following on from each other, and the nāzm is constant and the tafsīr is in favor of yaqtulūna⁽⁶⁶⁾.

Support for Ḥamza's reading is perhaps to be found in the codex of Ibn Masʿūd, where wa qātalū occurred⁽⁶⁷⁾. This, however, disturbs the nāzm violently, with the change of aspects.

The JR is more effective, if the two groups who are killed are regarded as being the same.

2. 20. 6 / 119 (Wa mā lakum allā ta'kulū mimmā dhukira ismu Allāhi ʿalayhi wa qad faṣṣala lakum mā ḥarrama ʿalaykum illā mā uḍturirtum ilayhi. wa inna kathīran la-yuḍillūna bi-ahwā'ihim biḥayri ʿilmin. inna rabbaka aʿlamu bil-muʿtadīna.)

" Why should ye not eat of (meats) on which God's name hath been pronounced, when he hath explained to you in detail what is forbidden to you_ except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress ."

There are two readings in this verse: The first is la-yuḍillūna, which is read by the three Kufans. The second is la-yaḍillūna, which is read by all other readers⁽⁶⁸⁾.

The verb in the JR (the muḍāric of the I form) is intransitive taken from the root ذ ل ل = to go astray⁽⁶⁹⁾. The meaning of the verse according to this reading is: "... But many have gone astray by their appetites unchecked by knowledge.". The JR is supported to some extent by occurrences of the I form elsewhere in the Qur'an as in 16 / 125 inn rabbaka huwa aʿlamu biman ḍalla ʿan sabīlihi, " For thy lord knoweth best who have strayed from his path." and 3 / 90 wa ulā'ika hum al-ḍāllūn , " For they are those

who have (of set purpose) gone astray."

The verb in the three Kufans reading (the IV form) is transitive with an omitted mafcūl bihi⁽⁷⁰⁾. Makki b. Abi Tālib considers this reading as more effective, since it adds another characteristic about the unbelievers to that included in the JR⁽⁷¹⁾.

Either reading is plausible; the reading of the three Kufans rebukes the unbelievers by adding another negative characteristic.

2. 21. 2 / 237 (Wa in ṭallaqtumūhunna min qabli an-tamassūhunna wa qad farāḍtum lahunna farīḍatan fa-niṣfu mā farāḍtum illā an yaʿfūna aw yaʿfuwa al-ladhī bi-yadihi ʿuqdatu al-nikāhi. wa in taʿfū aqrabu lil-taqwā. wa lā tansaw al-faḍla baynakum. inna Allāha bimā taʿmalūna baṣīrun.)

" And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For God sees well all that ye do."

There are two readings in this verse: The first is tumāssūhunna, which is read by Ḥamza and al-Kisā'i. The second is tamassūhunna, which is read by all other

readers ⁽⁷²⁾.

The JR is supported by 3 / 47 annā yakūnu lī waladun walam yamsasnī basharun. "How shall I have a son when no man hath touched me?"

In support of the reading of Ḥamza and al-Kisā'ī tumāssūhunna, some scholars claim that the fā^cala form denotes a mutual action between the fā^cil and the maf^cūl bihi ⁽⁷³⁾. According to this view, tumāssuhunna indicates reciprocal contact between the husband and the wife. This reading is in line with 58 / 3 min qabli an yatamāssā.

"Before they touch each other". Other scholars hold the opinion that fā^cala is not necessarily a mutual action, and they take the reading of Ḥamza and al-Kisā'ī to be using this form simply as a variant of the I form. They support their view by citing other verbs in the fā^cala form, which do not denote reciprocal action as in rāqaba, nādā, and tāraqa ⁽⁷⁴⁾.

Both readings are equally valid.

2. 22. 2 / 222 (Wa yas'alūnaka ʿan al-maḥiḍi qul huwa adhā fa-ʿtazilū al-nisā'a fī al-maḥiḍi wa lā taqrabūhunna ḥattā yaṭhurna , faidhā taṭahharna fa-tūhunna min ḥaythu amarakum Allāhu . Inna Allāha yuḥibbu al-tawwābīna wa yuḥibbu al-mutaṭahirīna).

"They ask thee concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have

purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean."

There are two readings in this verse: The first is yathurna, which is read by Nāfi^c, Ibn Kathīr, Abū ^cAmr, and Ḥafṣ. The second is yattāhharna, which is read by all other readers⁽⁷⁵⁾.

In the first reading, yathurna is an intransitive verb which in this context means: "They come to the end of their period". According to Islamic law, intercourse with the wife is prohibited from the beginning of the monthly period until she⁽⁷⁶⁾ has bathed after it has finished. Thus the sense given by this reading is not entirely consistent with that of the next sentence.

In the other reading yattāhharna has a slightly different form from the previous, but the same sense as tatahharna in the following temporal clause. This gives the sense required.

2. 23. 2 /9. (Yukhādī^cūna Allāha wa al-ladhīna āmanū wa mā yakhd^cūna illā anfusahum wa mā yash^curūna.)

"Fain would they deceive God and those who believe, but they only deceive themselves, and realize (it) not!"

There are two readings in this verse: The first is wa mā

yukhādiʿūna, which is read by Nāfiʿ, Ibn Kathir, and Abū ʿAmr. The second is wa mā yakhdāʿūna, which is read by all other readers⁽⁷⁷⁾.

The JR is from khadaʿa I, while the other is from khādaʿa III. Some grammarians are of the view that both verbs convey the same meaning. The form mukhādaʿa (on the measure mufāʿala) does not have to be a mutual action; it can sometimes be used to indicate an action taken by one party, e.g. dāwaytu al-ʿalīla and ʿāqabtu al-liṣṣā. The jamāʿa regards yakhdāʿūna as the main form and interprets the previous verb yukhādiʿūna (in the same verse), as a variant of the former⁽⁷⁸⁾. The form khadaʿa (on the measure faʿala) is generally more frequent in this usage than khādaʿa. The reading yakhdāʿūna is also supported by the fact that khidāʿ was only committed from the side of al-munāfiqīn, hypocrites, and was not exercised by the Prophet and the believers. This can be clearly seen in 8 / 62 Wa in yurīdū an yakhdāʿūka fainna ḥasbaka Allāhu, "Should they intend to deceive thee, verily God sufficeth thee:", where it is implied that the Prophet does not deceive al-munāfiqīn⁽⁷⁹⁾. The JR was widely accepted by many scholars, e.g. Abū ʿUbayd, Abū Ḥātim, Abū Ṭāhir, and also by Makkī b. Abī Ṭālib who pointed out that the JR from khadaʿa is more acceptable since it refers to an action that has been taken, and that the reading from khādaʿa, on the other hand, describes a moral status of al-munāfiqīn, and does not necessarily indicate that they have

committed this action of mukhādaʿa ⁽⁸⁰⁾. This does not actually dismiss the possibility of the other reading altogether. Abū ʿAmr pointed out that a person may yukhādʿ but not yakhdaʿ himself. al-ʿUkburī is of the opinion that the reading from khādaʿa means that a munāfiq is actually divided in himself; he tries to deceive his self, and his self is also trying to deceive him too, i.e. it is a mutual action taken inside the munāfiq.

The JR, as can be seen, is easier to be justified, since it is derived from the main form khadaʿa I, also it is adopted by many authorities, like al-Ḥasan al-Baṣrī, Abū Jaʿfar, Muwarriq, Qatāda, al-Sulamī, Abū Ḥātim, Ibn Abī Laylā, Ibn Abī Ishāq, al-Jaḥdarī, al-Sikhtyānī, ʿĪsā b. ʿUmar, Ibn Ilyās, and ʿAmr b. ʿUbayd ⁽⁸¹⁾.

2. 24. 7 / 180 (Wa li-Lāhi al-asmā'u al-ḥusnā fa-dʿūhu bihā wa dharū al-ladhīna yulḥidūna fī asmā'ihī sa-yujzawna mā kānū yaʿmalūna)

"The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited."

There are two readings in this verse: The first is yalḥadūna which is read by Ḥamza. The second is yulḥidūna which is read by all other readers ⁽⁸²⁾.

The two forms of the root have the same meaning, i.e. to

deviate from the right-path .

The JR with the IV form is preferred by Makkī b. Abī Ṭālib, as being the more common one ⁽⁸³⁾. The general use of the ism al-fā'il mulhid demonstrates this. It is further supported by the occurrence of the IV form in 22 /25 wa man yurid fīhi bi-ilhādīn bi-zulmin nudhiqhu min ʿadhābin alīmin. " And any whose purpose therein is profanity or wrong-doing-them will We cause to taste of a most grievous penalty.", where ilhād is from alḥada not laḥada.

Notes

- 1- Shāhīn, B, p. 109.
- 2- al-Mubārak, p. 78. See also Ibn Durayd, p 26.
- 3- al-Mubārak, p. 79.
- 4- al-Suyūṭī, A, vol. 1, p. 560.
- 5- Shāhīn, B, p. 109.
- 6- Ibid.
- 7- al- Mubārak, p. 118-119.
- 8- Ibn al-Jazarī, A, vol. 2, p. 272. See also al-Qaysī, A, vol. 1, p. 479., and al-Nasafī, vol. 2, p. 80.
- 9- al-Qaysī, A, vol. 1, p. 480. See also Ibn al-Jawzī, vol. 3, p. 273.
- 10- Al-ʿUkburī, vol. 1, p 165. See also Penrice, p. 6.
- 11- Muḥaysin, A, p. 422. See also Ibn al-Jazarī, A, vol. 2, p. 369, and Ibn Manẓūr, vol. 2, p. 238.
- 12- Wright, vol.1, p. 212. See also al-Ḥamlāwī, p. 108 and Ibn Yaʿīsh, vol. 5, p. 75.
- 13- Ibn Khālawayh, p. 322. See also al-Naḥḥās, A, vol. 3, p. 95, and al-Fayrūzabādī, vol. 2, p. 53
- 14- Muḥaysin, A, p. 300. See also Ibn al-Jazarī, A, vol. 2, p. 322, and al-Qaysī, A, vol. 2, p. 150.
- 15- Ibn al-Jawzī, vol. 5, p. 314. See also Ibn Khālawayh, A, p. 246.
- 16- al-Shawkānī, vol. 1, p. 368. See also al-Qaysī, A, vol. 1, p. 359, and Ibn al-Jazarī, A, vol. 2, p. 242.
- 17- al-Shawkānī, vol. 1, p. 368. See also al-Qurṭubī, vol. 4 , p. 229.

- 18- Ibn Zanjula, p. 176.
- 19- al-Farrā', vol. 1, p. 237.
- 20- Ibn Zanjula, p. 176.
- 21- Ibn al-Jazarī, A, vol. 2, p. 295. See also al-Qaysī, A, vol. 2, p. 13, and Ibn Zanjula, p. 362.
- 22- al-Qaysī, A, vol. 2, p. 13.
- 23- Ibn Khālawayh, A, p. 197. See also al-Qaysī, A, vol. 2, p. 13.
- 24- Ibn al-Jazarī, A, vol. 2, p. 326. See also al-Qaysī, A, vol. 2, p. 119, and al-Naḥḥās, A, vol. 2, p. 402.
- 25- al-Qaysī, A, vol. 1, p. 119. See also al-Naḥḥās, A, vol. 2, p. 402.
- 26- Ibn Qutayba, B, p. 445. See also Ibn Zanjula, p. 477.
- 27- Ibn al-Jazarī, A, vol. 2, p. 362. See also al-Qaysī, vol. 2, p. 238, and Muḥysin, A, p. 402.
- 28- al-Qaysī, A, vol. 2, p. 238. See also Ibn Khālawayh, p. 309.
- 29- Ibn Zanjula, p. 622.
- 30- Ibn al-Qayyim, A, p. 423. See also al-Qaysī, A, vol. 2, p. 238.
- 31- Ibn Khālawayh, p. 62.
- 32- al-Qaysī, A, vol. 1, pp. 465, 466.
- 33- Ibid.
- 34- Ibn Zanjula, p. 286.
- 35- Ibn al-Jazarī, A, vol. 2, p. 327. See also Ibn Zanjula, p. 543, and Ibn al-Jawzī, vol. 6, p. 212.
- 36- Ibn al-Jazarī, A, vol. 2, p. 351. See also al-Qaysī, A, vol. 2, p. 209, and al-Nasafī, vol. 3, p. 329.

- 37- al-Qaysī, A, vol. 2, p. 209. See also Ibn Zanjula, p. 590.
- 38- al-Qaysī, A, vol 1, p. 267. See also Ibn Zanjula, p. 116, and Ibn al-Jawzī, vol. 1, p. 156.
- 39- Ibn Zanjula, p. 116.
- 40- Ibid .
- 41- al-Qaysī, A, vol. 2, p. 288. See also Ibn al-Jawzī, vol. 8, p. 40.
- 42- al-Qaysī, A, vol.2,p. 289.
- 43- Ibid.
- 44- al-Dānī, p. 223. See also Ibn Kathīr, A, vol. 4, p. 513 and al-Nasafī, vol 4, p. 358.
- 45- al-Qaysī, A, vol. 2, pp. 375,376.
- 46- Ibid.
- 47- al-Dānī. p. 201. See also al-Qurṭubī, vol. 16, p. 249, and al-Nasafī, vol. 4, p. 154.
- 48- Ibn Zanjula, p. 668.
- 49- al-Qaysī, A, vol. 2, p. 278.
- 50- Ibn al-Jazarī, A, vol. 2, p. 357. See also al-Qaysī, A, vol. 2, p. 225, and al-Nasafī, vol. 3, p. 25.
- 51- al-ʿUkbūrī, vol. 2, p. 111. See also al-Qaysī, A, vol. 2, p. 266.
- 52- al-Naḥḥās, A, vol. 2, p. 762.
- 53- al-Qaysī, A, vol. 2, p. 226.
- 54- Ibn al-Jazarī, A, vol. 2, p. 272. See also al-Qaysī, A, vol. 1, p. 489, and al-Farrāʾ, vol. 1, p. 404.
- 55- Ibn Zanjula, p. 308. See also al-Qaysī, A, vol. 1, p. 498.
- 56- Ibn al-Jazarī, A, vol. 2, p. 327. See also Ibn Zanjula, p. 543, and Ibn al-Jawzī, vol. 6, p. 212.

- 57- Ibn Zanjula, p. 543. See also al-Qaysī, A, vol. 2, p. 173.
- 58- Muḥaysin, A, p. 305. See also Ibn al-Jazarī, A, vol. 2, p. 323, and al-Qaysī, vol. 2, p. 111.
- 59- Ibn Zanjula, p. 468. See also al-Qaysī, A, vol. 2, p. 111.
- 60- al-Naḥḥās, A, vol. 2, p. 347.
- 61- al-Qaysī, A, vol. 1, p. 269. See also Ibn al-Jawzī, vol. 1, p. 164.
- 62- al-Qaysī, A, vol. 1, p. 272. See also al-Naḥḥās, A, vol. 1, p. 225.
- 63- Jeffrey in his material cites the reading of Ibn Masʿūd; wa man tatawwaʿa bi-khayrin, which, as can be seen, is the same as that adopted by the JR. See Jeffrey, p. 57 and al-Qaysī, A, vol. 1, p. 270.
- 64- al-Farrāʾ, vol. 1, p. 202. See also al-Qaysī, vol. 1, p. 338, and Ibn al-Jazarī, A, vol. 2, p. 238.
- 65- al-Naḥḥās, A, vol. 1, p. 318.
- 66- Ibid.
- 67- Ibn Zanjula, p. 158.
- 68- Ibn al-Jazarī, A, vol. 2, p. 262. See also al-Qaysī, A, vol. 1, p. 449, and Ibn Zanjula, p. 270.
- 69- Ibn Zanjula, p. 270.
- 70- Ibid.
- 71- Ibn al-Jawzī, vol. 3, p. 113. See also al-Qaysī, A, vol. 1, p. 449.
- 72- Ibn al-Jawzī, vol. 1, p. 279. See also al-Qaysī, A, vol. 1, p. 297, and Ibn Zanjula, pp. 137, 138.

- 73- Ibn Zanjula, p. 138.
- 74- al-Qaysi, A, vol. 1, p. 298.
- 75- al-ʿUkburī, vol. 1, p. 55. See also al-Qaysi, A, vol. 1, p. 293, and Ibn al-Jazari, A, vol. 2, p. 272.
- 76- Ibn Zanjula, p. 135. See also al-Qaysi, A, vol. 1, p. 293.
- 77- Ibn al-Jazari, A, vol. 2, p. 200. See also al-Qaysi, A, vol. 1, p. 224, and Ibn al-Jawzi, vol. 1, p. 29.
- 78- al-Qaysi, A, vol. 1, p. 224. See also Ibn Khālawayh, A, p. 68.
- 79- Ibn Kathir, A, vol. 2, p. 323. See also Ibn Zanjula, p. 87, and Ibn al-Qayyim, B, p. 19.
- 80- al-Qaysi, A, vol. 1, p. 226.
- 81- Ibn Zanjula, p. 87. See also al-Qaysi, vol. 1, p. 227.
- 82- Ibn al-Jazari, A, vol. 2, p. 264. See also al-Qaysi, A, vol. 1, p. 484, and Ibn Zanjula, p. 303.
- 83- al-Qaysi, A, vol. 1, p. 484.

Index I : Şiyagh

Sūra	verse	1st . Reading	2nd. R	3rd. R	4th. R
1	4	mālik	malik		
2	9	yakhda ^c ūna	yukhādi ^c ūna		
2	10	yakdhibūna	yukadhdhib- ūna		
2	48	yuqbalu	tuqbalu		
2	51	wā ^c adnā	wa ^c dnā		
2	58	naghfir khaṭāyākum	tughfar khaṭāyākum	yughfar khaṭāy- ākum	
2	74,75	ta ^c malūna a-fa-taṭma- ^c ūna	ya ^c malūna a-fa-yaṭma- ^c ūna		
2	81	khatī'atuhū	khatī'ātuhū		
2	83	ta ^c budūna	ya ^c budūna		
2	85	usārā	asrā		
2	85	tufādūhum	tafdūhum		
2	85	ta ^c malūna	ya ^c malūna		
2	90	yunazzila	yunzila		
2	102	wa lākinna al-shayāṭīna	wa lākin al-shayāṭīnu		
2	105	yunazzala	yunzala		
2	106	nansakh	nunsikh		
2	119	tus'alu	tas'al		

2	125	ittakhidhū	ittakhadhū		
2	126	fa-umatti ^u hū	fa-umti ^u hū		
2	132	wa waṣṣā	wa awṣā		
2	140	taqūlūna	yaqūlūna		
2	143	la-ra'ūfun	la-ra'ufun		
2	144	ya ^u malūna	ta ^u malūna		
2	148	muwallihā	muwallāhā		
2	149	ta ^u malūna	ya ^u malūna		
2	158	taṭawwa ^u a	yaṭṭawwa ^u		
2	159	a ^u lamu	i ^u lam		
2	164	al-riyāḥi	al-rīḥi		
2	165	yarā	tarā		
2	165	yarawna	yurawna		
2	177	wa lākinna al-birra	wa lākin al-birru		
2	182	mūṣin	mūwaṣṣin		
2	184	fidyatun ṭa ^u āmu miskīnin	fidyatu ṭa ^u āmi masākinin		
2	184	taṭawwa ^u a	yaṭṭawwa ^u		
2	185	wa li- tukmilū	wa li- tukammilū		
2	191	tuqātilūhum yuqātilūkum qātalūkum	taqtulūhum yaqtulūkum qatalūkum		
2	207	ra'ūfun	ra'ufun		

2	210	turja ^{cu}	tarji ^{cu}		
2	222	yaṭhurna	yaṭṭahharna		
2	229	yakhāfā	yukhāfā		
2	233	ātaytum	ataytum		
2	236, 237	tamassū- hunna	tumāssū- hunna		
2	245	fa- yuḍā ^{ci} fahū	fa- yuḍa ^{cc} fahū	fa- yuḍā ^{ci} fuhū	fa- yuḍa- ^{cc} fihū
2	249	ghurfatan	gharfatan		
2	251	daf ^{cu}	difā ^{cu}		
2	259	a ^{ci} lamu	i ^{ci} lam		
2	261	yuḍā ^{ci} fu	yuḍa ^{cc} ifu		
2	271	yukaffiru	nukaffir	nukaffiru	
2	281	turja ^{cu} na	tarji ^{cu} na		
2	282	an... fa- tudhakkira	in... fa- tudhakkiru	an... fa- tudhkira	
2	283	fa-rihānun	fa-ruhunun		
2	285	kutubihī	kitābahū		
3	12	sa- tughlabūna tuḥsharūna	sa- yughlabūna yuḥsharūna		
3	13	yarawnahum	tarawnahum		
3	19	inna	anna		
3	21	yaqtulūna	yuqātilūna		

3	30	ra'ūfun	ra'ufun		
3	36	waḍaʿat	waḍaʿtu		
3	37	wa kaffalahā Zakariyyā	wa kaffalahā Zakariyyā'a	wa kafalaha Zakariyyā'u	
3	39	fa-nādathu	fa-nādāhu		
3	39	yubashshiruka	yabshuruka		
3	45	anna	inna		
3	45	yubashshiruki	yabshuruki		
3	48	yuʿallimuhu	nuʿallimuhu		
3	49	annī akhluqu	innī akhluqu		
3	49	ṭayran	ṭā'iran		
3	57	fa- yuwaffihim	fa- nuwaffihim		
3	73	an	ān		
3	79	tuʿallimūna	taʿlamūna		
3	81	ātaytukum	ātaynākum		
3	83	yabghūna	tabghūna		
3	93	tunazzala	tunzala		
3	97	ḥijju	ḥajju		
3	109	turjaʿu	tarjiʿu		
3	115	yafʿalū yukfarūhu	tafʿalū tukfarūhu		
3	120	lā yaḍurrukum	lā yaḍirkum		
3	124	munzalīna	munazzalīna		
3	125	musawwimīn	musawwamin		

3	130	muḍā- ʿafatan	muḍa- ʿafatan		
3	146	qātala	qutila		
3	151	yunazzil	yunzil		
3	153	yaghshā	taghshā		
3	156	taʿmalūna	yaʿmalūna		
3	161	yaghulla	yugalla		
3	168, 169	qutilū	quttilū		
3	171	wa anna	wa inna		
3	176	yaḥzunka	yuhzinka		
3	178	yaḥsabanna	taḥsabanna		
3	179	yamiza	yumayyiza		
3	180	taḥsabanna	yaḥsabanna		
3	180	taʿmalūna	yaʿmalūna		
3	181	sa-naktubu wa qatlahum wa naqūlu	sa-yuktabu wa qatluhum wa yaqūlu		
3	187	la-tubayin- unnahū taktumūnahū	la-yubayin- unnahū yaktumunahū		
3	188	taḥsabanna	yaḥsabanna		
3	188	taḥsabann- ahum	yaḥsibunn- ahum		
3	195	wa qātalū wa qutilū	wa qutilū wa qātalū	wa qātalū wa quttilū	

4	5	qiyāman	qiyaman		
4	10	sayaşlawna	sayuşlawna		
4	11	yūşī	yūşā		
4	13,14	yudkhihu yudkhihu	nudkhihu nudkhihu		
4	19	karhan	kurhan		
4	19	mubayyinatın	mubayanatın		
4	24	wa uḥilla	wa aḥalla		
4	25	al-muḥṣanāti muḥṣanātın	al-muḥṣināti muḥṣinātın		
4	25	uḥşinna	aḥşanna		
4	30	mudkhalan	madkhalan		
4	33	ʿaqqadat	ʿāqqadat		
4	40	yudāʿifhā	yudāʿʿifhā		
4	42	tusawwā	tassawwā	tasawwā	
4	43	lāmastum	lamastum		
4	73	takun	yakun		
4	77	tuḫlamūna	yuḫlamūna		
4	94	al-salāma	al-salama		
4	114	nu'tihi	yu'tihi		
4	124	yadkhalūna	yudkhalūna		
4	128	yuşliḥā	yaşşālahā		
4	135	talwū	talū		
4	136	nazzala anzala	nuzzila unzila		
4	140	nazzala	nuzzila		

4	145	al-darki	al-daraki		
4	152	yu'tihim	nu'tihim		
4	153	tunazzila	tunzila		
4	154	ta ^c dū	ta ^c addū	ta ^c ddū ⁽¹⁾	
4	162	sa-nu'tihim	sa-yu'tihim		
5	2	shana'ānu	shan'ānu		
5	2	an ṣaddūkum	in ṣaddūkum		
5	5	al-muḥṣanātu al-muḥṣanātu	al-muḥṣinātu al-muḥṣinātu		
5	13	qāsiyatan	qasiyyatan		
5	41	yaḥzunka	yuḥzinka		
5	50	yabghūna	tabghūna		
5	60	ḥabada al-ṭāghūta	ḥabuda al-ṭāghūti		
5	67	risālatahū	risālātihī		
5	89	ḥaqqadtum	ḥaqqadtum	ḥāqqadtum	
5	97	qiyāman	qiyaman		
5	101	siḥrun	sāḥirun		
5	101	yunazzalu	yunzalu		
5	107	istaḥaqqā al-awlayāni	istuhiqqa al-awlayāni	istuhiqqa al-awwalīna	
5	110	ṭayran	ṭā'iran		
5	110	siḥrun	sāḥirun		

(¹) This curious reading of Abū ḤAmr, which is widely criticized, displays the feature ikhtilās, i.e. "Robbing phonemes of a part or all their sound value" cf. 10 / 35 lā yahddī, and 36 / 49 yakhṣimūna.

5	112	yastaṭīʿu rabbuka	tastaṭīʿu rabbaka		
5	112	yunazzila	yunzila		
5	115	munazziluhā	munziluhā		
6	16	yaṣrif	yuṣraf		
6	23	takun fitnatuhum	takun fitnatahum	yakun fitnatahum	
6	32	taʿqilūna	yaʿqilūna		
6	33	la-yaḥzunuka	la-yuḥzinuka		
6	33	yukadhdhi- būnaka	yukdhi- būnaka		
6	34	li-kalimāti	li-kalimati		
6	37	yunazzila	yunzila		
6	44	fataḥnā	fattaḥnā		
6	52	bil-ghadāti	bil-ghudwati		
6	54	annahū faannahū	innahū fainnahū	annahū fainnahū	
6	55	wa li- tastabina sabilu	wa li- tastabina sabīla	wa li- yastabina sabilu	
6	61	tawaffathu	tawaffāhu		
6	63	anjānā	anjaytanā		
6	63,64	yunajjikum	yunjikum		
6	68	yunsi- yannaka	yunassi- yannaka		
6	71	istahwathu	istahwahu		

6	81	yunazzil	yunzil		
6	90	iqtadihi	iqtadi	iqtadihi	
6	91	taj ^c alūnahū tubdūnahā tukhfūna	yaj ^c alūnahū yubdūnahā yukhfūna		
6	92	wa li- tundhira	wa li- yundhira		
6	96	wa ja ^c ala al-layla	wa jā ^c ilu al-layli		
6	98	fa- mustaqarrun	fa- mustaqirrun		
6	99	thamarihi	thumurihi		
6	100	wa kharāqū	wa kharraqū		
6	105	darasta	darasat	dārasta	
6	109	annahā	innahā		
6	109	yu'minūna	tu'minūna		
6	111	qubulā	qibalā		
6	114	munazzalun	munzalun		
6	115	kalimatu	kalimātu		
6	119	faṣṣala ḥarrama	fuṣṣila ḥurrima	faṣṣala ḥurrima	
6	119	la-yuḍillūna	la-yaḍillūna		
6	124	risālatahū	risālātihi		
6	125	ḥarajan	ḥarijan		
6	125	yaṣṣa ^c adu	yaṣ ^c adu	yaṣṣā ^c adu	
6	128	yaḥshuruhum	naḥshuruhum		

6	81	yunazzil	yunzil		
6	90	iqtadihi	iqtadi	iqtadihī	
6	91	tajʿalūnahū tubdūnahā tukhfūna	yajʿalūnahū yubdūnahā yukhfūna		
6	92	wa li- tundhira	wa li- yundhira		
6	96	wa jaʿala al-layla	wa jāʿilu al-layli		
6	98	fa- mustaqarrun	fa- mustaqirrun		
6	99	thamarihi	thumurihi		
6	100	wa kharāqū	wa kharraqū		
6	105	darasta	darasat	dārasta	
6	109	annahā	innahā		
6	109	yu'minūna	tu'minūna		
6	111	qubulā	qibalā		
6	114	munazzalun	munzalun		
6	115	kalimatu	kalimātu		
6	119	faṣṣala ḥarrama	fuṣṣila ḥurrima	faṣṣala ḥurrima	
6	119	la-yuḍillūna	la-yaḍillūna		
6	124	risālatahū	risālātihī		
6	125	ḥarajan	ḥarijan		
6	125	yaṣṣaʿʿadu	yaṣʿadu	yaṣṣāʿadu	
6	128	yaḥshuruhum	naḥshuruhum		

6	132	yaʿmalūna	taʿmalūna		
6	135	makānatikum	makānātikum		
6	135	takūnu	yakūnu		
6	137	zayyana qatla awlādihim shurakā'uhum	zuyyina qatlu awlādahum shurakā'ihim		
6	139	yakun maytatan	takun maytatan	yakun maytatun	takun maytatun
6	140	qatalū	qattalū		
6	145	yakūna maytatan	takūna maytatun	takūna matatan	
6	153	wa anna	wa inna	wa an	
6	158	ta'tiyahum	ya'tiyahum		
6	159	farraqū	fāraqū		
7	3	tadhakk- arūna	tadhdhakk- arūna	yatdhakk- arūna	
7	25	tukhrajūna	takhrujūna		
7	33	yunazzil	yunzil		
7	38	taʿlamūna	yaʿlamūna		
7	40	tufattaḥu	tuftaḥu	yuftaḥu	
7	44	an laʿnatu	anna laʿnata		
7	54	yughashshī	yughshī		
7	57	al-riyāḥa	al-rīḥa		
7	57	bushran	nashran	nushran	nushuran
7	62	uballighukum	ublighukum		

7	96	la-fataḥnā	la-fattaḥnā		
7	98	awa	aw		
7	112	sāḥirin	saḥḥārin		
7	116	talqafu	talaqqafu	ttalaqqafu	
7	127	sa-nuqattilu	sa-naqtulu		
7	141	anjaynākum	anjākum		
7	141	yuqattilūna	yaqtulūna		
7	142	wāʿadnā	waʿadnā		
7	143	dakkan	dakkā'a		
7	144	bi-risālātī	bi-risālatī		
7	149	yarḥamnā rabbunā wa yaghfir	tarḥamnā rabbanā wa taghfir		
7	157	iṣrahum	āṣārahum		
7	161	naghfir khaṭ- ī'ātikum	naghfir khaṭ- āykum	tughfar khaṭ- ī'atukum	tughfar khaṭ- ī'atukum
7	165	ba'isin	bi'sin	bisin	
7	169	taʿqilūna	yaʿqilūna		
7	170	yumassikūna	yumsikūna		
7	172	dhurriyy- atahum	dhurriyy- ātihim		
7	172, 173	an taqūlū aw taqūlū	an yaqūlū aw yaqūlū		
7	180	yulḥidūna	yalḥadūna		
7	186	yadharuhum	nadharuhum	yadharhum	

7	190	shurakā'a	shirkan		
7	193	yattabi ^u kum	yatba ^u kum		
7	201	ṭā'ifun	ṭayfun		
7	202	yamudd- ūnahum	yumidd- ūnahum		
8	9	murdifin	murdafin		
8	11	yughashsh- ikum al-nu ^u āsa	yaghsh- ākum al-nu ^u āsu	yughsh- ikum al-nu ^u āsa	
8	11	yunazzilu	yunzilu		
8	17	wa lākinn Allāha	wa lākin Allāhu		
8	18	mūhinu kaydi	muwahhinu kayda	mūhinu kayda	
8	19	wa anna	wa inna		
8	37	li-yamīza	li-yumayyiza		
8	44	turja ^u	tarji ^u		
8	50	yatawaffā	tatawaffā		
8	59	yaḥsabanna	taḥsabanna		
8	59	innahum	annahum		
8	65	yakun	takun	yakun	
	66	yakun	takun	takun	
8	67	yakūna	takūna		
8	70	al-asrā	al-usārā		
9	17,18	masājid	masjid		

9	21	yubashshiru- hum	yabshuru- hum		
9	24	ʿashīratukum	ʿashīrātukum		
9	37	yuḍallu	yaḍillu		
9	53	karhan	kurhan		
9	54	tuqbalu	yuqbalu		
9	64	tunazzala	tunzala		
9	66	in naʿfu nuʿadhdhib ṭāʾifatan	in yuʿfa tuʿadhdhab ṭāʾifatun		
9	91	al- muʿadhdhirūna	al- muʿdhdhirūna		
9	103	ṣalātaka	ṣalawātika		
9	109	assassa bunyānahū assassa bunyānahū	ussissa bunyānuhū ussissa bunyānuhū		
9	110	taqaṭṭaʿa	tuqaṭṭaʿa		
9	111	fa-yaqtulūna wa yuqtalūna	fa-yuqtalūna wa yaqtulūna		
9	117	yazīghu	tazīghu		
9	117	raʿūfun	raʿufun		
9	126	yarawna	tarawna		
9	128	raʿūfun	raʿufun		
10	2	sāḥīrun	siḥrun		
10	5	yufaṣṣilu	nufaṣṣilu		

10	11	la-quḍiya ajaluhum	la-qaḍā ajalahum		
10	16	wa lā- adrākum	wa la- adrākum		
10	18	yushrikūna	tushrikūna		
10	27	qiṭaʿan	qiṭʿan		
10	33	kalimatu	kalimātu		
10	35	lā yahiddī	lā yihiddī	lā yahdī	lā yah addī (1)
10	45	yaḥshuruhum	naḥshuruhum		
10	58	fai-yafrāḥū yajmaʿūna	fai-tafrāḥū tajmaʿūna		
10	64	li-kalimāti	li-kalimati		
10	65	yaḥzunka	yuḥzinka		
10	79	sāḥirin	saḥḥārin		
10	88	li-yuḍillū	li-yaḍillū		
10	90	annahū	innahū		
10	92	nunajjika	nunjika		
10	96	kalimatu	kalimātu		
10	103	nunajjī nunjī	nunjī nunajjī		
11	20	yuḍāʿafu	yuḍaʿʿafu		
11	25	innī	annī		
11	28	fa-ʿummiyat	fa-ʿamiyat		
11	41	majrihā	mujrāhā		

(1) The fifth reading by Abū ʿAmr is lā yahddī

11	46	°amalun ghayru	°amila ghayra		
11	46	tas'al- ni	tas'al- nī	tas'al- anni	tas'al- annī ⁽¹⁾
11	69	salāmun	silmun		
11	87	a-ṣalātuka	a-ṣalawātuka		
11	93	makānatikum	makānātikum		
11	108	su°idū	sa°idū		
11	111	wa inna kullan lammā	wa inna kullan lamā	wa in kullan lammā	
11	121	makānatikum	makānātikum		
11	123	yurja°u	yarji°u		
11	123	ta°malūna	ya°malūna		
12	7	āyātun	āyatun		
12	10	ghayābati	ghayābāti		
12	12	yarta° wa yal°ab	narta° wa nal°ab	narta°i wa nal°ab	
12	13	la-yaḥzunani	la-yuḥzinani		
12	19	yā bushrā	yā bushrāya		
12	24	al-mukhlaṣīna	al-mukhliṣīna		
12	49	ya°ṣirūna	ta°ṣirūna		
12	56	yashā'u	nashā'u		
12	62	li-fityānihi	li-fityatihi		
12	63	naktal	yaktal		

(1)The fifth reading, by Ibn Kathīr is tas'alanna

12	64	ḥāfiẓan	ḥifẓan		
12	109	nūḥī	yūḥā		
12	109	ta ^c qilūna	ya ^c qilūna		
12	110	kudhibū	kudhdhibū		
12	110	fa-nujjiya	fa-nunji		
13	3	yughshī	yughashshī		
13	4	yusqā	tusqā		
13	4	wa nufaḍḍilu	wa yufaḍḍilu		
13	5	a'idhā a'inna	a'idhā innā	idhā a'inna	
13	16	tastawī	yastawī		
13	17	yūqidūna	tūqidūna		
13	33	wa ṣuddū	wa ṣaddū		
13	39	yuthbitu	yuthabbithu		
13	42	al-kuffāru	al-kāfiru		
14	18	al-riḥu	al-riyāḥu		
14	19	khalaqa	khāliq		
14	30	li-yuḍillū	li-yaḍillū		
15	8	nunazzilu al- malā'ikata	tunazzalu al- malā'ikatu	tanazzalu al- malā'ikatu	
15	15	sukkirat	sukirat		
15	22	al-riyāḥa	al-rīḥa		
15	40	al-mukhlāṣīna	al-mukhlīṣīna		
15	53	nubashshiruka	nabshuruka		
15	54	tubashshirūna	tubashsh- irūnni	tubashsh- irūni	

15	59	la-munajjūhum	la-munjūhum		
15	60	qadarna	qaddarna		
16	1	yushrikūna	tushrikūna		
16	2	yunazzilu al-malā'ikata	tunazzalu al-malā'ikatu	tanazzalu al-malā'ik- atu	
16	3	yushrikūna	tushrikūna		
16	7	la-ra'ūfun	la-ra'ufun		
16	11	yunbitu	nunbitu		
16	20	yad ^u ūna	tad ^u ūna		
16	27	tushāqquna	tushāqquni		
16	28	tatawaffāhum	yatawaffāhum		
16	33	ta'tiyahum	ya'tiyahum		
16	37	yahdī	yuhdā		
16	43	nūḥī	yūḥā		
16	47	la-ra'ūfun	la-ra'ufun		
16	48	yaraw	taraw		
16	48	yatafayya'u	tatafayya'u		
16	66	nusqikum	nasqikum		
16	62	mufraṭūna	mufriṭūna		
16	71	yajḥadūna	tajḥadūna		
16	79	yaraw	taraw		
16	96	wa la- najziyanna	wa la- yajziyanna		
16	101	yunazzilu	yunzilu		
16	103	yulḥidūna	yalḥadūna		

16	110	futinū	fatanū		
17	2	allā tattakhidū	allā yattakhidū		
17	7	li-yasū'ū	li-yasū'a	li-nasū'	
17	9	yubashshiru	yabshuru		
17	13	yalqāhu	yulaqqāhu		
17	23	yablughanna	yablughānni		
17	31	khiṭ'an	khiṭā'an	khaṭa'an	
17	33	yusrif	tusrif		
17	38	sayyu'uhū	sayyi'atan		
17	41	li- yadhdhakkarū	li- yadhkurū		
17	42,43	yaqūlūna yaqūlūna	taqūlūna yaqūlūna	taqūlūna taqūlūna	
17	44	tusabbiḥu	yusabbiḥu		
17	68,69	yakhsifa yursila yu'idakum fa-yursila fa- yughriqakum	nakhsifa nursila nu'idakum fa-nursila fa- nughriqakum		
17	69	al-rīḥi	al-riyāḥi		
17	76	khilāfaka	khalfaka		
17	82	nunazzilu	nunzilu		
17	90	tafjura	tufajjira		
17	92	kisafan	kisfan		

17	93	qul	qāla		
17	93	tunazzila	tunzila		
17	102	ʿalimta	ʿalimtu		
18	2	yubashshiru	yabshuru		
18	17	tazāwaru	tazzāwaru	tazwarru	
18	18	muli'ta	mulli'ta		
18	26	wa lā- yushriku	wa lā- tushrik		
18	28	bil-ghadāti	bil-ghudwati		
18	34	thamarun	thumrun	thumurun	
18	36	minhā	minhumā		
18	42	bi-thamarihi	bi-thumrihi	bi- thumurihi	
18	43	takun	yakun		
18	45	al-riyāḥu	al-riḥu		
18	47	nusayyiru al-jibāla	tusayyaru al-jibālu		
18	52	yaqūlu	naqūlu		
18	59	li- mahlikihim	li- mahlakihim	li- muhlakihim	
18	70	tas'al- ni	tas'al- nī	tas'al- anni	tas'al- annī(1)
18	71	li-tughriqa ahlahā	li-yaghraqa ahluhā		
18	74	zakiyyatan	zākiyatan		

(1) The fifth reading, by Ibn Kathīr is tas'alanna

18	81	yubdila- humā	yubaddila- humā		
18	85	fa-atbaʿa	fa-ttabaʿa		
18	86	ḥami'atin	ḥāmiyatin		
18	89	atbaʿa	ittabaʿa		
18	92	atbaʿa	ittabaʿa		
18	93	yafqahūna	yufqihūna		
18	94	kharjan	kharājan		
18	96	ātūnī ātūnī	itūnī itūnī		
18	98	dakkā'an	dakkan		
18	102	a-fa-ḥasiba	a-fa-ḥasbu		
18	109	tanfada	yanfada		
19	7	nubashshiruki	nabshuruki		
19	9	khalaqtuka	khalaqnāka		
19	19	li-ahaba	li-yahaba		
19	24	min taḥtiḥā	man taḥtahā		
19	25	tusāqiṭ	tasāqaṭ	tassāqaṭ	yassāqaṭ
19	36	wa inna	wa anna		
19	51	mukhlaṣan	mukhliṣan		
19	57	li-tubashshira	li-tabshura		
19	60	yadkhulūna	yudkhalūna		
19	72	nunajjī	nunjī		
19	72	maqāman	muqāman		
19	77	wa waladan	wa wuldan		
19	88	wa waladan	wa wuldan		

19	90	takādu	yakādu		
19	90	yanfaṭirna	yatafaṭṭarna		
19	91,92	wa waladan	wa wuldan		
19	97	li-tubashshira	li-tabshura		
20	12	innī	annī		
20	13	wa anā ikhtartuka	wa annā ikhtarnāka		
20	30-32	akhī ushdud wa ashrikhu	akhī ashdud wa ushrikhu		
20	53	mahdan	mihādan		
20	61	fa- yushṭitakum	fa- yashṭatakum		
20	63	in hādhāni	inna hādhāni	inna hādhayni	
20	64	fa-ajmiʿū	fa-jmaʿū		
20	66	yukhayyalu	tukhayyalu		
20	69	talqaf	talaqqaf	talqafu	
20	69	sāḥirin	siḥrin		
20	80	anjaynākum wāʿadnākum razaqnākum	anjaytukum wāʿahdtukum razaqtukum		
20	87	ḥummilnā	ḥamalnā		
20	96	yabṣurū	tabṣurū		
20	97	tukhlafahū	tukhlifahū		
20	102	yunfakhu	nanfukhu		
20	119	wa annaka	wa innaka		

20	130	tarḍā	turḍā		
20	133	ta'tihim	ya'tihim		
21	4	qāla	qul		
21	7	nūḥī	yūḥā		
21	25	nūḥī	yūḥā		
21	30	alam	awalam		
21	45	yasmaʿu al-ṣummu	tusmiʿu al-ṣumma		
21	80	li- tuhṣinakum	li- nuhṣinakum	li- yuhṣinakum	
21	81	al-rīḥa	al-riyāḥa		
21	88	nunjī	nujjī		
21	95	ḥarāmūn	ḥirmun		
21	96	futiḥat	futtiḥat		
21	104	lil-kutubi	lil-kitābi		
21	112	qāla	qul		
22	2	sukārā sukārā	sakrā sakrā		
22	9	li-yuḍilla	li-yaḍilla		
22	29	wal-yuwaffū	wal-yūfū		
22	31	fa- takḥṭafahū	fa- takḥaṭṭafahū		
22	34	mansakan	mansikan		
22	38	yudāfiʿu	yadfaʿu		
22	39	udhina	adhina		
22	39	yuqātalūna	yuqātilūna		
22	40	dafʿu	difāʿu		

22	40	la-huddimat	la-hudimat		
22	45	ahlaknāhā	ahlaktuhā		
22	47	ta ^ʿ ddūna	ya ^ʿ ddūna		
22	51	mu ^ʿ ājizīna	mu ^ʿ ajjizīna		
22	58	qutilū	quttilū		
22	59	mudkhalan	madkhalan		
22	62	yad ^ʿ ūna	tad ^ʿ ūna		
22	65	la-ra'ūfun	la-ra'ufun		
22	71	yunazzil	yunzil		
22	76	turja ^ʿ u	tarji ^ʿ u		
23	8	li-amānātihi	li-amānati- him		
23	9	ṣalawātihi	ṣalātihi		
23	14	ʿiṣāman al-ʿiṣāma	ʿaṣman al-ʿaṣma		
23	20	tanbutu	tunbitu		
23	21	nusqikum	nasqikum		
23	29	munzalan	manzilan		
23	52	wa inna	wa anna	wa in	
23	68	tahjurūna	tuhjirūna		
23	72	kharjan fa-kharāju	kharjan fa-kharju	kharājan fa-kharāju	
23	106	shiqwatunā	shiqāwatunā		
23	111	annahum	innahum		
23	112	qāla	qul		
23	114	qāla	qul		

23	115	turja ^o ūna	tarji ^o ūna		
24	1	faraḍnāhā	farraḍnāhā		
24	2	ra'fatun	ra'afatun		
24	4	al-muḥṣanāti	al-muḥṣināti		
24	7	anna la ^o nata	an la ^o natu		
24	9	anna ghaḍaba Allāhi	an ghaḍiba Allāhu		
24	20	ra'ūfun	ra'ufun		
24	23	al-muḥṣanāti	al-muḥṣināti		
24	24	tashhadu	yashhadu		
24	34	mubayyinātin	mubayyanātin		
24	35	yūqadu	tūqadu	tawaqqada	
24	36	yusabbiḥu	yusabbaḥu		
24	43	yunazzilu	yunzilu		
24	45	khalāqa kulla	khāliq kulli		
24	46	muba- yyinātin	muba- yyanātin		
24	55	istakhlafa	ustukhlifa		
24	55	yubdi- lannahum	yubaddi- lannahum		
24	57	taḥṣabanna	yaḥṣabanna		
25	8	ya'kulu	na'kulu		
25	17	yaḥshuru- hum fa-yaqūlu	naḥshuru- hum fa-naqūlu	nahshuru- hum fa-yaqūlu	

25	19	taqūlūna tastaṭīʿūna	yaqūlūna yastaṭīʿūna		
25	25	wa nuzzila al-malā'ikatu	wa nunzilu al-malā'ikata		
25	48	al-riyāḥa	al-rīḥa		
25	48	bushran	nashran	nushran	nushuran
25	50	li- yadh- kuru	li-yadhdha- kkaru		*
25	60	ta'murunā	ya'murunā		
25	61	sirājan	surujan		
25	62	yadhdhakkarū	yadhkurū		
25	67	yaqturū	yaqtirū	yuqtirū	
25	69	yuḍāʿaf yakhlud	yuḍāʿafu yakhludu	yudaʿʿafu yakhludu	yuḍa- ʿʿaf yakhlud
25	74	dhurriyyātinā	dhurriyatina		
25	75	yulaqqawna	yalqawna		
26	4	nunazzil	nunzil		
26	45	talqafu	talaqqafu		
26	56	ḥādhirūna	ḥadhirūna		
26	137	khuluqu	khalqu		
26	149	fārihina	farihina		
26	187	kisafan	kisfan		
26	193	nazala al-rūḥu al-amīnu	nazzala al-rūḥa al-amīna		

26	197	yakun āyatan	takun āyatun		
26	224	yattabi ^u hum	yatba ^u hum		
27	25	allā yasjudū	alā yā usjudū		
27	25	tukhfūna tu ^u linūna	yukhfūna yu ^u linūna		
27	57	qaddarnāhā	qadarnāhā		
27	49	la- nubayyi- tannahu la-naqūlanna	la- tubayyi- tunnahū la-taqūlunna		
27	49	mahlīka	mahlaka	muhlaka	
27	51	annā	innā		
27	59	yushrikūna	tushrikūna		
27	62	tadhakk- arūna	yadhdhakk- arūna		
27	63	al-riyāḥa	al-rīḥa		
27	63	bushran	nashran	nushran	nushuran
27	66	iddāraka	adraka		
27	67	a'idhā a'innā	a'idhā innanā	idhā a'innā	
27	80	tusmi ^u al-ṣumma	yasma ^u al-ṣummu		
27	81	bi-hādi al- ^u myi	tahdī al- ^u mya		
27	82	anna	inna		

27	87	atawhu	ātūhu		
27	88	taf ^o alūna	yaf ^o alūna		
27	93	ta ^o malūna	ya ^o maluna		
28	6	nuriya Fir ^o awna wa Hāmāna wa junūdahumā	yarā Fir ^o awnu wa Hāmānu wa junūduhumā		
28	23	yuṣḍira	yaṣḍura		
28	37	takūnu	yakūnu		
28	39	yurja ^o ūna	yarji ^o ūna		
28	48	siḥrāni	sāḥirāni		
28	57	yujbā	tujbā		
28	60	ta ^o qilūna	ya ^o qilūna		
28	82	la-khasafa	la-khusifa		
29	19	yaraw	taraw		
29	32,33	la-nunajji- yannahū munajjūka	la-nunji- yannahū munjūka	la-nunajji- yannahū munjūka	
29	34	munzilūna	munazzilūna		
29	42	yad ^o ūna	tad ^o ūna		
29	50	āyātun	āyatun		
29	55	wa yaqūlu	wa naqūlu		
29	57	turja ^o ūna	yurja ^o ūna		
29	66	wa li- yatamatta ^o ū	wal- yatamatta ^o ū		

30	11	turja ^u na	yurja ^u na		
30	19	tukhrajūna	takhrujūna		
30	24	yunazzilu	yunzilu		
30	32	farraqū	faraqū		
30	39	ātaytum	ataytum		
30	39	li-yarbuwa	li-turbū		
30	40	yushrikūna	tushrikūna		
30	41	li- yudhiqahum	li- nudhiqahum		
30	48	al-riyāḥa	al-riḥa		
30	48	kisafan	kisfan		
30	49	yunazzala	yunzala		
30	50	āthāri	athari		
30	52	tusmi ^u al-ṣumma	yasma ^u al-ṣummu		
30	53	bi-hādi al-ʿumyi	tahdi al-ʿumya		
30	57	yanfa ^u	tanfa ^u		
31	6	li-yuḍilla	li-yaḍilla		
31	18	tuṣa ^u ir	tuṣā ^u ir		
31	20	niʿamahū	niʿmatan		
31	30	yad ^u na	tad ^u na		
31	23	yaḥzunka	yuḥzinka		
31	33,34	yunazzilu	yunzilu		
31	39	makānatikum	makānātikum		
32	7	khalāqahū	khalqahū		

32	17	ukhfiya	ukhfī		
32	24	lammā	limā		
33	2	ta [◌] malūna	ya [◌] malūna		
33	4	tuzāh- irūna	tazzāh- arūna	tazāh- arūna	tazzahh- arūna
33	9	ta [◌] malūna	ya [◌] malūna		
33	9	kisafan	kisfan		
33	13	lā muqāma	lā maqāma		
33	14	la-ātawhā	la-atawhā		
33	30	mubayyinatin	mubayanatin		
33	30	yuḏā [◌] af al- [◌] adhābu	nuḏa [◌] if al- [◌] adhāba	yuḏa [◌] af al- [◌] adhābu	
33	31	ta [◌] mal nu'tihā	ya [◌] mal yu'tihā		
33	36	yakūna	takūna		
33	40	wa khātama	wa khātima		
33	49	tamass- ūhunna	tumāss- ūhunna		
33	52	lā yaḥillu	lā taḥillu		
33	67	sādatanā	sādātina		
34	3	◌ālīmi	◌ālimu	◌allāmi	
34	5	mu [◌] ājizīna	mu [◌] jizīna		
34	9	nasha' nakhsif nusqiṭ	yasha' yakhsif yusqiṭ		

34	15	mas- kanihim	mas- kinihim	masā- kinihim	
34	17	nujāzī al-kafūra	yujāzā al-kafūru		
34	19	bā [°] cid	ba [°] cid		
34	20	şaddaqa	şadaqa		
34	23	adhina	udhina		
34	23	fuzzi [°] a	fazza [°] a		
34	37	al-ghurufāti	al-ghurfati		
34	38	mu [°] ājizīna	mu [°] jizīna		
34	40	yaḥshuruhum yaqūlu	naḥshuruhum naqūlu		
34	48	kisafan	kisfan		
35	4	turja [°] u	tarji [°] u		
35	9	al-riyāḥa	al-rīḥa		
35	33	yadkhu- lūnahā	yudkha- lūnahā		
35	36	najzī kulla	yujzā kullu		
35	40	bayyinatin	bayyinātin		
36	14	fa- [°] azzaznā	fa- [°] azaznā		
36	32	lammā	lamā		
36	35	thamarihi	thumurihi		
36	41	dhurriyya- tahum	dhurriyā- tihim		
36	49	yakhi- şşimūna	yakh- şşimūna	yakha- şşimūna	yakh- şşimūna

36	56	ẓilālin	ẓulalin		
36	67	makānatihim	makānātihim		
36	68	nunakkishu	nunkishu		
36	68	ya ^ʿ qilūna	ta ^ʿ qilūna		
36	70	li-yundhira	li-tundhira		
36	76	yaḥzunka	yuḥzinka		
37	8	yassamma ^ʿ ūna	yasma ^ʿ ūna		
37	12	ʿajibta	ʿajibtu		
37	17	awa ābā'unā	aw ābā'unā		
37	40	al- mukhlaṣīna	al- mukhliṣīna		
37	47	yunzafūna	yunzifūna		
37	74	al- mukhlaṣīna	al- mukhliṣīna		
37	94	yazuffūna	yuziffūna		
37	102	tarā	turī		
37	128	al- mukhlaṣīna	al- mukhliṣīna		
37	130	il-Yāsīna	āli-Yāsīna		
37	160	al- mukhlaṣīna	al- mukhliṣīna		
37	169	al- mukhlaṣīna	al- mukhliṣīna		
38	36	al-riḥa	al-riyāḥa		
38	45	ʿibādanā	ʿabdanā		
38	53	tū ^ʿ adūna	yū ^ʿ adūna		

38	57	wa ghassāqun	wa ghasāqun		
38	58	wa ākharu	wa ukharu		
38	62- 63	ittakhadnā- hum	attakhadn- āhum		
38	83	al- mukhlaṣīna	al- mukhliṣīna		
39	8	li-yuḍilla	li-yaḍilla		
39	9	amman	aman		
39	29	salaman	sālīman		
39	36	ʿabdahū	ʿibādahū		
39	42	qaḍā al-mawta	quḍiya al-mawtu		
39	61	bi- mafāzatihim	bi- mafāzātihim		
39	71,73	futiḥat wa futiḥat	futtiḥa wa futtiḥat		
40	6	kalimatu	kalimātu		
40	13	yunazzilu	yunzilu		
40	20	yadʿūna	tadʿūna		
40	21	minhum	minkum		
40	26	yuḥhira al-fasāda	yaḥhara al-fasādu		
40	37	wa ṣudda	wa ṣadda		
40	40	yadkhalūna	yudkhalūna		
40	46	adkhlū	udkhlū		
40	52	yanfaʿu	tanfaʿu		

40	58	tatadha- kkarūna	yatadha- kkarūna		
40	60	sa- yadkhulūna	sa- yudkhalūna		
41	19	yuhsharu a ^c dā'u	naḥshuru a ^c dā'a		
41	40	yulḥidūna	yalḥadūna		
41	47	thamarātin	thamaratin		
42	3	yūḥī	yūḥā		
42	5	takādu	yakādu		
42	5	yatafaṭṭarna	yanfaṭirna		
42	23	yubashshiru	yabshuru		
42	25	taf ^c alūna	yaf ^c alūna		
42	27	yunazzilu	yunzilu		
42	28	yunazzilu	yunzilu		
42	30	fabimā	bimā		
42	33	al-rīḥa	al-riyāḥa		
42	37	kabā'ira	kabira		
43	5	an	in		
43	10	mihādan	mahdan		
43	11	tukhrajūna	takhrujūna		
43	18	yunashsha'u	yansha'u		
43	19	a- shahidū	a- ushhidū		
43	24	qāla	qul		
43	33	suqufan	saqfan		

43	35	wa in	wa inna		
43	38	jā'anā	jā'ānā		
43	53	aswiratun	asāwiratun		
43	56	salafan	sulufan		
43	81	waladun	wuldun		
43	85	turja ^{cūna}	yurja ^{cūna}		
43	89	ya ^c lamūna	ta ^c lamūna		
44	45	yaghli	taghli		
44	49	innaka	annaka		
44	51	maqāmin	muqāmin		
45	5	al-riyāḥi	al-riḥi		
45	6	yu'minūna	tu'minūna		
45	14	li-yajziya	li-najziya	li-yujzā	
45	23	ghishāwatan	ghashwatan		
45	35	yukhrajūna	yakhrujūna		
46	12	li-yundhira	li-tundhira		
46	15	karhan karhan	kurhan kurhan		
46	16	nataqabbalu aḥsana wa natajāwazu	yutaqabbalu aḥsanu wa yutajāwazu		
46	19	wa li-yuwa-	wa li-nuwa- ffiyahum	ffiyahun	
46	20	adhhabtum	ā- dhhabtu	a'- adhhabtum	

46	25	yurā masākinuhum	tarā masākinahum		
47	4	qutīlū	qātalū		
47	15	āsinin	asinin		
47	25	wa amlā	wa umliya		
47	26	isrārahum	asrārahum		
47	31	wa la- nabluwanna- kum naʿlama wa nabluwa	wa la- yabluwanna- kum yaʿlama wa yablū		
48	9	li-tu'minū tuʿazzirūhu tuwaqqirūhu tusabbiḥūhu	li-yu'minū yuʿazzirūhu yuwaqqirūhu yusabbiḥūhu		
48	10	fa-sa-yu'tīhi	fa-sa-nu'tīhi		
48	15	kalāma	kalima		
48	17	yudkhihu yuʿadhdhibhu	nudkhihu nuʿadhdhibhu		
48	24	taʿmalūna	yaʿmalūna		
48	29	fa-āzarahū	fa-azrahū		
49	10	akhawaykum	ikhwatakum		
49	18	taʿmalūna	yaʿmalūna		
50	30	naqūlu	yaqūlu		
50	32	tūʿadūna	yūʿadūna		
50	40	wa adbāra	wa idbāra		

50	44	tashaqqaqu	tashshaqqaqu		
51	25	salāmun	silmun		
51	44	al-ṣāʿiqatu	al-ṣaʿqatu		
52	21	ittabaʿathum dhurriyya- tuhum dhurriyya- tahum	ittabaʿathum dhurriyyā- tuhum dhurriyyā- tihim	ittabaʿathum (1) dhurriyya- tuhum dhurriyyā- tihim	
52	28	innahū	annahū		
52	45	yusʿaqūna	yaṣʿaqūna		
53	11	kadhaba	kadhdhaba		
53	12	afa- tumārūnahū	afa- tamrūnahū		
53	32	kabā'ira	kabira		
54	7	khushshaʿan	khāshiʿan		
54	11	fa-fataḥnā	fa-fattaḥnā		
54	26	sa- yaʿlamūna	sa- taʿlamūna		
55	22	yakhruju	yukhruju		
55	24	al- munsha'ātu	al- munshi'ātu		
55	31	sa-nafrughu	sa-yafrughu		
55	60	qaddarnā	qadarnā		
56	19	lā yunzifūna	lā yunzafūna		

(1) The fourth reading by Abū ʿAmr is atbaʿnāhum dhurriyyātihim
dhurriyyātihim

56	48	awa ābā'unā	aw ābā'unā		
56	55	shurba	sharba		
56	60	qaddarnā	qadarnā		
56	66	innā	a'innā		
56	75	bi-mawāqīci	bi-mawaqīci		
57	5	turja ^{cu}	tarji ^{cu}		
57	8	akhada mīthāqakum	ukhida mīthāqukum		
57	9	yunazzilu	yunzilu		
57	9	la-ra'ūfun	la-ra'ufun		
57	11	fa-yuḍā ^{ci} f- ahū	fa-yuḍā ^{ci} f- uhū	fa-yuḍa ^{cc} if- ahū	
57	15	yu'khaḍu	tu'khaḍu		
57	16	nazala	nazzala		
57	18	al- muṣṣaddiqīna al- muṣṣaddiqāti	al- muṣaddiqīna al- muṣaddiqāti		
57	18	yuḍā ^{ca} fu	yuḍa ^{cc} afu		
57	23	ātākum	atākum		
58	2,3	yuzāhirūna	yazḡahharūna	yazḡā- harūna	
58	8	yatanājawna	yantajūna		
58	10	li-yaḡzuna	li-yuḡzina		
58	11	al-majālisi	al-majlisi		
59	2	yukhribūna	yukharribūna		

59	7	yakūna dūlatan	takūna dūlatun		
59	10	ra'ūfun	ra'ufun		
59	14	judurin	jidārin		
60	3	yafşilu	yufşalu	yufaşşilu	yufaşşalu
60	10	tumsikū	tumassikū		
61	6	siḥrun	sāḥirun		
61	10	tunjikum	tunajjikum		
63	5	lawwaw	lawaw		
63	11	taʿmalūna	yaʿmalūna		
64	9	yukaffir yudkhihu	nukaffir nudkhihu		
64	17	yuḏāʿifhu	yuḏaʿʿifhu		
65	1	muba- yyinatin	muba- yyanatin		
65	11	muba- yyinātin	muba- yyanātin		
65	11	yudkhihu	nudkhihu		
66	3	ʿarrafa	ʿarafa		
66	5	yubdilahū	yubaddilahū		
66	12	wa kutubihī	wa kitābihī		
67	3	tafāwutin	tafawwutin		
67	29	fa-sa- taʿlamūna	fa-sa- yaʿlamūna		
68	14	an	a'an	ān	
68	32	yubdilanā	yubaddilanā		

68	51	la- yuzliqūnaka	la- yazliqūnaka		
69	18	takhfā	yakhfā		
69	41	tu'minūna	yu'minūna		
69	42	tadha- kkarūna	yadhdha- kkarūna		
70	4	ta'ruju	ya'ruju		
70	10	yas'alu	yus'alu		
70	32	li- amānātihim	li- amānatihim		
70	33	bi- shahādātihim	bi- shahādatihim		
70	43	nuṣubin	naṣbin		
71	21	wa waladuhū	wa wulduhū		
71	25	khaṭī'ātihim	khaṭāyāhum		
72	3,4,	wa annahū	wa innahū		
72	5	wa annā	wa innā		
72	6	wa annahū	wa innahū		
72	7	wa annahum	wa innahum		
72	8,9 10,11 12,13, 14	wa annā	wa innā		
72	17	yaslukhu	naslukhu		
72	19	libadan	lubadan		
72	20	qul	qāla		

73	6	waṭ'an	wiṭā'an		
74	33	idh adbara	idhā dabara		
74	50	mustan- firatun	mustan- faratun		
74	56	yadhkurūna	tadhkurūna		
75	1	lā uqsimu	la-uqsimu		
75	20,21	tuḥibbūna tadharūna	yuḥibbūna yadharūna		
75	37	yumnā	tumnā		
76	30	tashā'ūna	yashā'ūna		
77	6	nudhran	nudhuran		
77	23	fa-qadarnā	fa-qaddarnā		
77	33	jimālatun	jimālātun		
78	19	wa futiḥat	wa futtiḥat		
78	23	lābithīna	labithīn		
78	25	wa ghassāqan	wa ghasāqan		
78	35	kidh dhāban	kidhāban		
79	11	nakhiratan	nākhiratan		
79	18	tazakkā	tazzakkā		
80	6	taṣaddā	taṣṣaddā		
80	25	annā	innā		
81	6	sujjirat	sujirat		
81	10	nushirat	nushshirat		
81	12	su ^o irat	su ^o irat		
82	7	fa- ^o adalaka	fa- ^o addalaka		
83	26	khitāmuhū	khātamahū		

83	31	fakihīna	fākihīna		
84	12	wa yaṣlā	wa yuṣallā		
84	19	la- tarkabunna	la- tarkabanna		
86	4	lammā	lamā		
87	3	qaddara	qadara		
87	16	tu'thirūna	yu'thirūna		
88	4	taṣlā	tuṣlā		
88	11	lā tasmaʿu lāghiyatan	lā yusmaʿu lāghiyatun	lā tusmaʿu lāghiyatun	
89	16	fa-qadara	fa-qaddara		
89	18	taḥaddūna	taḥḍḍūna		
89	17-20	tukrimūna taḥuddūna ta'kulūna tuḥibbūna	yukrimūna yaḥuddūna ya'kulūna yuḥibbuūna		
89	25,26	yuʿadhdhibu yūthiqu	yuʿadhdhabu yūthaqu		
90	13,14	fakku raqabatīn aw iṭʿāmun	fakka raqabatan aw aṭʿama		
97	5	maṭlaʿi	maṭliʿi		
102	6	la-tarawunna	la-turawunna		
104	2	jamaʿa	jammaʿa		
106	1	ilāfihim	ilfihim		

Conclusion:

i- The majority of readings in this chapter do not affect the general meaning of the verse. This is clear in

2. 1. iṣrahum /āṣārahum , 2. 2. aswiratun /asāwiratun ,
2. 5. hāfīzan /hifzan, 2. 7. salaman /sāliman, and 2. 12.
fakku raqabatin aw iṣāmūn / fakka raqabatan aw
aṭṭama. etc.

ii- There are ,however, some reading,where the meaning is affected by the change of the ṣiyagh. This can be seen in, for example, 2. 4. qātala /qutla, where the meaning is changed from: "to fight" to "has been killed" ; 2. 13. wa amlā lahum / wa umliya lahum, since the fāʿil of the active form can be either Allah or al-shayṭān, while in the passive form it can only be Allah.

iii- There are some readings involving changing the patterns (of the same root) which convey an extra shade of meaning. An example of this is 2. 20. la-yuḍillūna /la-yaḍillūna , where the use of the IV form in the first reading adds another characteristic about the unbelievers to what the second reading says . Another example is 2. 22. yathurna /yattahharna. Some scholars claim that the occurrence of two different forms of the verb in the same verse introduces a further dimension . It is also said that the use of the fāʿala form in 2. 21. tamassūhunna /tumāssūhunna adds a nuance, indicating a

mutual action between the fā^cil and the maf^cūl bihi, which is lacking in the use of the simple fa^cala form.

iv- The high correlation between the nazm readings and the siyagh readings indicates, as might be expected, that it is the nazm that is most affected by variations in siyagh. Examples of this are to be found in 2. 3. hummilnā /ḥamalnā, 2. 9. yahshuruhum /nahshuruhum, and 2. 23. yakhda^cūna /yukhādi^cūna...etc.

v- Balāgha is also considerably affected by variations in siyagh. This is manifest, for example, in 2. 10. ra'ūfun /ra'ufun, where the fa^culun measure has more balāgha than the fa^cūlun. Much the same is true of the variation between the simple verb and the augmented (fa^cala , i.e. the second form of the verb) as in 2. 15. yughashshikum al-nu^cāsa /yughshikum al-nu^cāsa /yaghshākum al-nu^cāsu. In general, such augmentation adds force.

Chapter III
Lughāt

Definition:

By lughāt in this chapter is meant the dialects of the different Arab tribes, elements of which appear in the Qur'an. In fact dialectal variation is found to constitute the second main feature involved in the seven readings. There are 800 readings which reflect dialectal differences. This accords with the revealing of the Qur'an according to seven aḥruf, as stated in the tradition cited on p. 5⁽¹⁾.

Some scholars state that the seven aḥruf of the Qur'an are those of the seven tribes: Quraysh, Hudhayl, Qays, Tamīm, Asad, Kināna, and Ṭay'⁽²⁾. There are, however, some dialectal aspects which are attributable to tribes other than those seven (e.g. Balḥārith b. Ka'b, Khush'um, Zubayd, Bakr b. Wā'il, and some tribes of Yemen). Abū Bakr al-Wāṣṭī states that the Qur'an has elements from 50 dialects of Arabic⁽³⁾. Recently Ṣalāḥ al-Dīn al-Munajjid has edited Kitāb al-lughāt fī al-Qur'ān, written by Ibn Ḥasnūn (the qār'i) based on what he heard from Ibn 'Abbās. This book gives the names of the various Arab tribes the dialects of which the Qur'an employs⁽⁴⁾.

In the following examples, we will present some readings which involve dialectal variations.

Examples:

3 . 1. 20 / 63. (Qālū in hādhāni la-sāḥirāni yuridāni an yukhrijākum min ardikum bi-siḥrihimā wa yadhhabā bi-tariqatikum al-muthlā).

" They said: " These two are certainly (expert) magicians: Their object is to drive you out from your land with their magic, and to do away with your most cherished institutions".

There are three readings in this verse: the first is inna hādhayni, which is read by Abū ʿAmr. The second is in hādhāni, which is read by Ḥafṣ and Ibn Kathīr. The third is inna hādhāni, which is read by all other readers⁽⁵⁾.

The JR inna hādhāni contravenes grammatical usage, which necessitates hādhayni. There are three explanations for this reading:

(i) It agrees ,according to Ibn ʿAbbās, with the dialect of Balḥārith b. Kaʿb where the dual in -āni is used indeclinably. Abū ʿUbayda attributes this usage to Kināna only, where as al-Wāḥidī associates it also with other tribes like Khushʿum, and Zubayd, and others in Yemen. An example of this usage is the following line of verse⁽⁶⁾:

Inna abāhā wa abā abāhā qad balaghā fī al-majdi ghāyatāhā. " Her father and the father of her father have achieved the peaks of glory".

(ii) There is ,according to al-Zajjāj, a suppressed hu in inna, i.e. innahū, which would allow the rafʿ in hādhāni⁽⁷⁾.

(iii) Inna ,according to al-Mubarrid, is the equivalent of

na^{ca}m, yes, which also allows hādhāni to occur in the raf^c.

An example of this is the following line of verse⁽⁸⁾ :

Wa yaqulna shaybun qad ^calāka wa qad kaburta fa-qultu innah , "They say that white hair has crept onto your head and that you have become old. I said yes I have", where inna is used in the sense of yes. This use of inna however is rare. The claim that it represents a feature of dialectal usage is perhaps more plausible.

The reading of Abū ^cAmr inna hādhayni disagrees with the orthography of the codices, since it is written in all the codices with alif rather than yā⁽⁹⁾. This reading, though, has the correct grammatical form, since inna is always followed by a subject in the naṣb. The disagreement of this reading to the codices makes it less sound even though it is more grammatical than the JR.

According to Ḥafṣ and Ibn Kathīr, in is without taṣhīd, which allows the subject following it to come in the raf^c. Thus their reading is with raf^c in hādhāni which agrees with both orthography and grammar. This is why Makkī b. Abī Ṭālib prefers it to the other readings⁽¹⁰⁾.

3. 2. 7 / 165. (Fa-lammā nasū mā dhukkirū bihī anjaynā al-ladhīna yanhawna ^can al-sū'i. wa akhadhnā al-ladhīna zalamū bi-^cadhābin ba'īsin bimā kānū yafsuqūna).

"When they disregarded the warnings that had been given them , We rescued those who forbade

evils ; but We visited the wrong- doers with a grievous punishment, because they were given to transgression " .

There are three readings in this verse: The first is bīsin, which is read by Nāfi^c. The second is bi'sin, which is read by Ibn ʿĀmir . The third is ba'isin, which is read by all other readers⁽¹¹⁾ .

The JR ba'isin has two possibilities: it is either (i) a maṣdar on the measure of faʿīl like al-nadhīr and al-nafīr, or (ii) it is ism al-fāʿīl from ba'usa. An example of ba'is as ism al-fāʿīl is the following line of verse⁽¹²⁾ :

Hanaqan ʿalayya wa mā tarā jī fihumu atharan ba'isā.

" Outraged with me ,although, you cannot see that I have had any bad effect on them". However, it is more likely to be a maṣdar than an ism al-fāʿīl, because the common ism al-fāʿīl of ba'usa is bā'is⁽¹³⁾ .

The reading of Nāfi^c bīsin, without hamza is said to be a dialectal variation of the JR ba'isin; some Arab tribes pronounced hamza with takhfīf . This applies to every hamza that occurs in the middle of a word (e.g. fās, bīr, sāq)⁽¹⁴⁾ .

The reading of Ibn ʿĀmir bi'sin is regarded as a variant form of bu'sin, which is also a maṣdar. Makki b. Abī Tālib claims that the immediately following hamza tends to modify the ḍamma to kasra.

It is obvious that the JR and the reading of Nāfi^c are more plausible than the reading of Ibn ʿĀmir, since both of

them can be regarded as either a maṣḍar or an ism al-fāʿil, while the reading of Ibn ʿĀmir can only be regarded as a maṣḍar, and this pattern of maṣḍar is uncommon.

3. 3. 2 /85 (Thumma antum hāulāʾi taqtūluna anfusakum wa tukhrijūna fariqan minkum min diyārihim tazāharūna ʿalayhim bil-ithmi wa al-ʿudwāni wa in yaʿtūkum usārā tufādūhum wa huwa muḥarramun ʿalaykum ikhrājuhum. a-fa-tu'minūna bibaʿḍi al-kitābi wa takfurūna bibaʿḍin, famā jazā'u man yafʿalu dhālika minkum illā khizyun fī al-ḥayāti al-dunyā wa yawma al-qiyāmati yuraddūna ilā ashaddi al-ʿadhābi wa mā Allāhu bi-ghāfilin ʿammā taʿmalūna.)"

"After this it is ye ,the same people ,who slay among yourselves and banish a party of you from their homes; assist (their enemies) against them, in guilt and rancor; And if they come to you as captives, ye ransom them, though it was not lawful for you to banish them . Then is it only a part of the Book that ye believe in, and do you reject the rest ? But what is the reward for those among you who behave like this but disgrace in this life?_ and on the day of judgment they shall be consigned to the most grievous penalty. For God is not unmindful of what ye do ".

There are two readings in this verse: The first is asrā ,on the measure of faʿlā, which is read by Ḥamza only . The second is usārā ,on the measure of fuʿālā, which is read by all

other readers⁽¹⁵⁾.

The word usārā in the JR is considered to be jam^c al-jam^c, secondary plural; asīr is the singular, asrā is the plural, and usārā is the secondary plural. This kind of plural is usually used to indicate a large number⁽¹⁶⁾. It is said also that, the word usārā in the JR is similar to kusālā, lazy, because the captive is prevented from doing many things, and may thus be compared with a lazy person. So usārā is formed on the analogy of kusālā⁽¹⁷⁾.

The reading of Ḥamza asrā is the commoner plural of asīr. Moreover the grammarians say that fa^cīl, having the meaning of maf^cūl, should have its plural on the measure of fa^clā, (e.g. gharqā from gharīq, qatlā from qatīl, and jarhā from jariḥ). All these actions are outside the control of the person's will, and are thus comparable and should have the same form.

al-Farrā' said about the two readings that asrā is used in Nejd whereas usārā is used in Hijaz⁽¹⁸⁾. According to this, the two readings would be reflecting two dialectal variations with the same meaning.

3. 4. 4 / 145 (Inna al-munāfiqīna fī al-darki al-asfali min al-nāri wa lan tajida lahum naṣīra)

" The Hypocrites will be in the lowest depths of the fire : no helper wilt thou find for them;_ "

There are two readings in this verse: The first is al-darki, which is read by the three Kufans. The second is al-

daraki, which is read by all other readers⁽¹⁹⁾.

The two readings represent dialectal variations of the same word (cf. al-sam and al-sama, al-qadr and al-qadar, al-nafr and al-nafar). Makki b. Abī Ṭālib prefers the JR, which he considers to be the more common⁽²⁰⁾.

Some scholars are of the opinion that al-dark represents a singular, while al-darak represents a plural⁽²¹⁾. According to this view, the reading of the three Kufans is more appropriate than the JR, since the word is modified by al-asfal rather than al-suflā.

Either reading is plausible if they are taken as a dialectal variations. If, however, we accept the singular and plural theory, then the reading of the three Kufans is more appropriate.

3. 5. 7 / 44 (Wa nādā aṣḥābu al-jannati aṣḥāba al-nāri an qad wajadnā mā waʿadanā rabbunā ḥaqqan faḥal wajadtum mā waʿada rabbukum ḥaqqan? qālū naʿam, fa-adhdhana muʿadhdhinun baynahum an laʿnātu Allāhi ʿalā al-ẓālimina)

" The companions of the garden will call out to the companions of the fire: "We have indeed found the promises of our Lord to us true: have you also found your Lord's promises true? " They shall say , "Yes" ; but a crier shall proclaim between them :

" The curse of God is on the wrong-doers;—"

There are two readings in this verse: The first is naʿim, which is read by al-Kisāʿī. The second is naʿam, which is read

by all other readers (22).

Again, the two readings here are said to represent two dialectal variations of the same word, meaning "yes" (23).

The reading of al-Kisā'ī is strengthened by the fact that al-na[◌]am with fatha is used elsewhere in the Qur'an to mean cattle, as in 5 / 95 wa man qatalahū minkum muta[◌]ammidan fa-jazā'un mithlu mā qatala min al-na[◌]ami. "If any of you doth so intentionally, the compensation is an offering, brought to the Ka[◌]ba, of a domestic animal equivalent to the one he killed". Thus al-Kisā'ī selects na[◌]im here as a distinct form.

Moreover it is reported that ʿUmar b. al-Khaṭṭāb rejected na[◌]am as a reading here (24).

3. 6. 9 / 106 (Wa ākharūna murjawna li-amri Allāhi immā yu[◌]adhdhibuhum wa immā yatūbu ʿalayhim wa Allāhu ʿalīmun ḥakīmun)

"There are (yet) others, held in suspense for the command of God, whether He will punish them, or turn in mercy to them: and God is all-knowing, wise."

There are two readings in this verse: The first is murjawna, which is read by Nāfi[◌], Ḥamza, Ḥafṣ, and al-Kisā'ī. The second is murja'ūna, which is read by all other readers (25).

In the first reading, the word is from the root R I Y = postpone. This reading also can be regarded as a dialectal usage, namely takhfif al-hamza (i.e. the more common root

with this reading is R I ') (26).

The second reading simply retains the hamza of the more common root. It is well known that hamza was unknown in the dialect of Quraysh; the root R I ') is supposed to have existed in the dialects of Qays and Tamim (27).

The same phenomenon is also to be found in 33 / 51 Turjī man tashā'u minhunna wa tu'wī ilayka man tashā'u "Thou mayest defer (the turn of) any of them that thou pleasest and thou mayest receive any thou pleasest," where either turjī or turjī'u is read (28).

3. 7. 96 / 6-7 (Kallā inna al-insāna la-yatghā . An ra'āhu istaghnā)

"Nay, but man doth transgress all bounds, In that he looketh upon himself as self-sufficient."

There are two readings in these verses: The first is ra'āhu, which is read by Qunbul. The second is ra'āhu, which is read by all other readers (29).

In the JR, ra'āhu is the normal form of the verb, from the root R ' Y.

In the reading of Qunbul, ra'āhu is said to reflect a dialectal usage which is represented also by the dropping of the long vowel in the mudāri': yara for yarā, tara for tarā, in the present, and so in the past. It is claimed that an instance of this usage is found in the saying: Aṣāba al-nāsa jahdun wa law tara ahla Makkata (30).

" If you (merely) see the people of Mecca, (you know that) trouble has arrived for everybody " .

Mujāhid rejects Qunbul's reading, claiming that it involves the suppression of a radical which is impermissible in these circumstances ⁽³¹⁾ .

It is obvious that the JR is easier in its interpretation than the reading of Qunbul; the deletion of the alif in the reading of Qunbul is rare and uncommon in such a pattern.

3. 8. 3 / 140 (In yamsaskum qarḥun faqad massa al-qawma qarḥun mithluh, wa tilka al-ayyāmu nudāwiluhā bayna al-nāsi wa li-yaʿlama Allāhu al-ladhīna āmanū wa yattakhidha minkum shuhadā'a wa Allāhu lā yuḥibbu al-ẓālimīna)

" If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that God may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to truth). And God loveth not those that do wrong."

There are two readings in this verse: The first is qurḥun, which is read by Ḥamza, Abū Bakr, and al-Kisā'ī. The second is qarḥun, which is read by all other readers ⁽³²⁾ .

al-Kisā'ī and al-Akhfash regard the two readings as two dialectal variations with the same meaning (cf. al-daʿf and al-duʿf, al-faqr and al-fuqr). al-Farrā' is of the opinion that

qarḥun is the wound itself, while qurḥun is the hardship which accompanies the wound ⁽³³⁾. If this is the case, then the sense of the reading with damma is in line with 4 / 104 in takūnū ta'lamūna fainnahum ya'lamūna kamā ta'lamūna, "If ye are suffering hardships, they are suffering similar hardships;".

The two readings are valid; if we accept the theory of al-Farrā', then the reading with damma is more appropriate, since it has internal Qur'anic support.

3. 9. 17 / 76 (Wa in kādū la-yastafizzūnak min al-arḍi li-yukhrijūka minhā wa idhan lā yalbathūna khilāfaka illā qalīla

" Their purpose was to scare thee off the land, in order to expel thee: but in that case they would not have stayed (therein) after thee, except for a little while."

There are two readings in this verse: the first is khilāfaka, which is read by al-Kisā'ī, Ḥafs, Ḥamza, and Ibn ʿĀmir. The second is khalfaka, which is read by all other readers ⁽³⁴⁾.

In terms of the number of readers, support for either reading is equal. The two words have the same meaning (i.e. after you), and apparently dialectal variations ⁽³⁵⁾.

khalfaka, in fact occurs more frequently in the Qur'an than khilāfaka, but the latter is perhaps supported by 9 / 81 Fariḥa al-mukhallafūna bi-maḡʿadihim khilāfa rasūli Allāhi.

"Those who were left behind (in the Tabūk expedition) rejoiced in their inaction behind the back of the apostle of God", in that in both cases it applies to the Prophet.

3. 10. 14 / 22. (Wa qāla al-shayṭānu lammā quḍya al-amru inna Allāha waʿadakum waʿda al-ḥaqqi wa waʿadtukum fa-akhlaftukum wa mā kāna liya ʿalaykum min sulṭānin illā an daʿawtukum fa-stajabtum li, falā talūmūnī wa lūmū anfusakum mā anā bi-muṣṛikhikum wa mā antum bi-muṣṛikhiyya innī kafartu bimā aṣhraktumūni min qablu, inna al-zālimīna lahum ʿadhābun alīmun.)

"And Satan will say when the matter is decided:

"It was God who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with God. For wrong-doers there must be a grievous penalty".

There are two readings in this verse: The first is bi-muṣṛikhiiyi, which is read by Ḥamza. The second is

bi-muṣṛikhiyya, which is read by all other readers ^(3b).

The JR in this verse with fatha in the yā is in agreement with common Arabic usage, because the fatha here is for iltiqā' al-sākinayn and the origin was: bi-muṣṛikhīnī, the nūn is then omitted because of the idāfa.

The process of idghām took place in the two yas and this causes iltiqā' al-sākinayn. Thus they read with fatha to avoid iltiqā' al-sakinayn. In Arabic, it is common to pronounce the possessive yā with fatha, as in: ṣalayya, muṣadhdhibiyya and muhlikiyya ⁽³⁷⁾. Some grammarians claim that the fatha on possessive yā is akhaf, easier, than the damma and the kasra ⁽³⁸⁾.

The reading of Ḥamza with kasra, on the other hand, was criticized because it does not comply with the normal usage of the possessive yā. Some grammarians, however, accept it and regard it as being a dialectal variation in the possessive yā used by the tribe of Banī Yarbūṣ. They support it by citing the following line of al-Aghlab al-Ḥijālī ⁽³⁹⁾: Māḍin idhā mā hamma bil-muḍiyyi, qāla lahā hal laki yā tā fiyyi. "Proceeding, when he wanted to proceed. He said to her: my good woman, do you want any part of me?".

Abū al-ḤAlā' al-Maḥarrī mentioned in Risalat al-ghufrān that he had heard in some poetries: ilayyi and ṣalayyi, but he described both as a very weak usage ⁽⁴⁰⁾. Ibn Zanjula said about the reading of Ḥamza that the ḥaraka of the possessive yā is binā' not iṣrāb, and the Arabs stick to either fatha or kasra to avoid iltiqā' al-sākinayn ⁽⁴¹⁾.

Thus the JR is very common with regard to the Arabic usage, while the reading of Ḥamza involves another dialect.

3 . 11. 2 /273 (Lil-fuqarā' al-ladhīna uḥsirū fī sabīli Allāhi lā yastaṭiʿūna ɗarban fī al-arḍi yaḥsabuhum al-jāhilu aghniyā'a min al-taʿaffufi taʿrifuhum bi-sīmāhum lā yas'alūna al-nāsa ilḥāfā, wa mā tunfiqū min khayrin fainna Allāha bihī ʿalīmun)

"(Charity is) for those in need, who, in God's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: They beg not importunately from all and sundry, and whatever of good ye give, be assured God knoweth it well."

There are two readings in this verse: The first is yaḥsabuhum, which is read by ʿĀṣim, Ḥamza, and Ibn ʿĀmir. The second is yaḥsibuhum, which is read by all other readers⁽⁴²⁾.

The characteristic vowel of the muḍāriʿ of the I form of the strong verb is alleged to have been fatha⁽⁴³⁾. This supports the first reading.

The JR is supported by the assertion that the characteristic vowel is regularly kasra in Hijaz. Ibn Khālawayh, however, rejects kasra as an acceptable characteristic except in the case of four verbs (i.e. yanʿim, yab'is, yaybis, and yaḥsib).⁽⁴⁴⁾ Another possibility for the

JR, is that the verb, in fact, is hasiba rather than hasaba (45).

Thus the reading of ʿĀṣim, Ḥamza and Ibn ʿĀmir is more appropriate, since it agrees with the common usage, while the JR is based on Hijazi usage.

3 . 12. 19 / 8 (Qāla rabbi annā yakūnu lī ghulāmun wa kānat imra'atī ʿāqiran wa qad balaghtu min al-kibari ʿitiyy)

" He said: " O my Lord ! how shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

There are two readings in this verse: The first is ʿitiyyā, which is read by Ḥafṣ, Ḥamza, and al-Kisāʿī. The second is ʿutiyyā, which is read by all other readers (46).

The dammā in the JR appears to represent the fact that ʿ T W is claimed to be the basic form of the root. Thus a maṣdar would be ʿutuww. Some uncertainty about the root, i.e. that it was perhaps ʿ T Y, seems to have suggested the alternative maṣdar ʿutiyy, which we have. Makkī b. Abī Ṭālib prefers the reading with damma, both as being an older form of the maṣdar, and being the JR (47).

The kasra in the reading of Ḥafṣ, Ḥamza, and al-Kisāʿī is due to a dialectal usage, which is known as a regressive assimilation that gives an easier pronunciation.

Examples of both types of maṣdar can be found elsewhere in the Qur'an: 19 / 70 ṣiliyyā, 19 / 72 jithiyyā, and 19 / 58 bukiyyā.

3 . 13. 27 / 22 (Fa-makatha ghayra baʿīdin fa-qāla aḥattu bimā lam tuḥit bihī wa ji'tuka min Saba'in bi-naba'in yaqīnin.)

" But the Hoopoe tarried not far: he (came up and) said: " I have compassed (territory) which thou hast not compassed, and I have come to thee from Sabā with tidings true."

There are two readings in this verse: The first is fa-makatha, which is read by ʿĀṣim only. The second is fa-makutha, which is read by all other readers (48).

The JR makutha is said to be a dialectal variation of the reading of ʿĀṣim makatha. The grammarians regard makatha as the basic form of the māḍī. Makki b. Abī Ṭālib considers makatha as being more widely used than makutha (49). Moreover, the reading of ʿĀṣim is strengthened by 18 / 3 Mākithina fihi abada, "Wherein they shall remain for ever:", where mākithina is the regular ism al-fāʿil of makatha.

The JR according to which ism al-fāʿil of faʿula is faʿil (cf. zarīf from zarufa, and karīm from karuma) is invalid (50).

Thus the reading of ʿĀṣim is in agreement with regular Arabic usage, and therefore more appropriate than the JR.

3 . 14. 2 / 61 (Wa idh qultum yā Mūsā lan naṣbira ʿalā taʿāmin wāḥidin fa-dʿu lanā rabbaka yukhrij lanā mimmā tunbitu al-arḍu min baqalihā wa qiththā'ihā wa fūmihā wa

ʿadasihā wa baṣaliḥā, qāla a-tastabdilūna al-ladhī huwa
adnā bil-ladhī huwa khayrun, ihbitū miṣran fainna lakum mā
sa'altum wa ḍuribat ʿalayhim al-dhillatu wa al-maskanatu
wa bā'ū bi-ghaḍabin min Allāhi, dhālika biannahum kānū
yakfurūna bi-āyāti Allāhi wa yaqtulūna al-nabiyyīna bi-
ghayri al-ḥaqqi dhālika bimā ʿaṣaw wa kānū yaʿtadūna)

" And remember ye said: " O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth,-its pot -herbs, and cucumbers, its garlic, lentils, and onions". He said: "Will ye exchange the better for the worse? go ye down to any town, and ye shall find what ye want!". They were covered with humiliation and misery; they drew on themselves the wrath of God. This because they went on rejecting the signs of God and slaying His messengers without just cause. This because they rebelled and went on transgressing."

al-Nabiyyīn wherever it is mentioned in the Quran, has two readings: The first is al-nabi'īna, with hamza, which is read by Nāfi^c only. The second is al-nabiyyīna, without hamza, which is read by all other readers

(51)

The JR without hamza is said to reflect a dialectal usage (i.e. takhfif al-hamza) of Quraysh⁽⁵²⁾. Another possible explanation for the JR is that the hamza does not originally appear in the root, which is N B W = to rise.

Moreover it is reported that a man once addressed the Prophet: "O nabī'a Allāh" (with hamza), but the Prophet corrected him and told him that his reading title was pronounced without hamza (53).

The reading of Nāfi^c with hamza, regards the root as being N B ' = to tell, as in 2 /31: anbi'ūnī bi-asmā'i hāulā'i, "Tell me the nature of these if ye are right". Thus the meaning of al-nabī' according to this reading is: "The one who tells about Allah and the unseen". An example of this name with hamza is the following line of verse by al-Abbās b. Mirdās (54):

Yā khātama al-nubbā'i innaka mursalun bil-ḥaqqi khayra hudā al-sabīli hadāka, "O you seal of the Prophets, indeed you are a messenger of truth. He has given you the best guidance on the path."

The two readings are plausible; if the hamza does not exist in the root of the JR, then the sense of the reading of Nāfi^c is near to the concept of Prophethood in general.

3 . 15. 2 /62. (Inna al-ladhīna āmanū wa al-ladhīna hādū wa al-naṣārā wa al-ṣābi'ina man āmana bil-lāhi wa al-yawmi al-ākhirī wa ʿamila ṣāliḥan falāhum ajruhum ʿinda rabbihim wa lā khawfun ʿalayhim wa lā hum yaḥzanūna).

"Those who believe (in the Qur'ān) and those who follow the Jewish (scriptures), and the Christians and the Sabians, — any who believe in God and the last day, and work righteousness

shall have their reward with their Lord: on them
shall be no fear, nor shall they grieve" .

There are two readings in this verse: The first is al-ṣābīna without hamza, which is read by Nāfi^c . The second is al-ṣābi'īna with hamza, which is read by All other readers (55)

In the JR, al-ṣābi'īna comes from the root Ṣ B ' = to change. This root is defined in Lisān al-ʿarab as : ṣaba' fulānun, idhā kharaja min dīnihi wa ṣaba'at al-nujūmu idhā zaharat. According to this, the meaning of al-ṣābi'in would be those who change their religion (56)

The reading of Nafi^c on the other hand has two possible interpretations (57) : (i) it reflects a dialectal usage (i. e. takhfīf al-hamza), or (ii) it is derived from the root Ṣ B W = to turn aside. The meaning of al-ṣābīna in this latter case would be those who turned aside -not necessarily totally- from their religion (58)

An example of this is 12 / 33 wa illā taṣrif ʿanni kaydahunna aṣbu ilayhinna wa akun min al-jāhilīna. " Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant." (59)

Thus both readings are plausible from the point of view of sense.

Notes

- 1- This ḥadīth is sound, and it is in al-Bukhārī, Vol. 3, p. 226.
- 2- al-Fuḍaylī, p. 120.
- 3- al-Suyūṭī, A, vol. 1, p. 135. See also Shāhin, A, p. 273.
- 4- Ibn Ḥasnūn, p. 7.
- 5- al-Ṭabarī, vol. 11, p. 218. See also al-Qaysī, A, vol. 2, p. 99.
- 6- Ibn ʿAqīl, vol. 1, p. 51. See also Ibn Jamāʿa, vol. 1, p. 277.
- 7- al-Baghdādī, vol. 4, p. 487. See also Makram, p. 323.
- 8- al-Naḥḥās, A, vol. 2, p. 344. See also al-Naḥḥās, B, p. 487, and Wansbrough, p. 222.
- 9- al-Qaysī, A, vol. 2, p. 99. See also Wansbrough, p. 222.
- 10- Ibid.
- 11- Ibn al-Jazarī, A, vol. 2, p. 272. See also al-Qaysī, A, vol. 1, p. 482, and Ibn al-Jawzī, vol. 3, p. 278.
- 12- al-Ṭabarī, vol. 13, p. 201. See also al-ʿUkburī, vol. 1, p. 166, and al-Qaysī, A, vol. 1, p. 482.
- 13- al-Naḥḥās, A, vol. 1, p. 647. See also al-Qaysī, A, vol. 1, p. 481, and Penrice p. 14.
- 14- al-Qaysī, A, vol. 1, p. 481.
- 15- Ibn al-Jazarī, A, vol. 2, p. 218. See also al-Qaysī, A, vol. 1, p. 252, and Ibn al-Jawzī, vol. 1, p. 111.
- 16- Ibn Khālawayh, p. 84. See also Ibn Yaʿīsh, vol. 5, p. 51.
- 17- al-Qaysī, A, vol. 1, p. 252.
- 18- Ibn al-Jawzī, vol. 1, p. 111.
- 19- Ibn al-Jawzī, vol. 2, p. 233. See also al-Qaysī, A, vol. 1, p. 401, and Ibn Zanjula, p. 219.
- 20- al-Qaysī, A, vol. 1, p. 401.

- 21- Ibid.
- 22- Ibn Khālawayh, p. 129. See also al-Nasafī, vol. 2, p. 54, and al-Qaysī, A, vol. 1, p. 462.
- 23- Ibn Zanjula, p. 283.
- 24- al-Qaysī, A, vol. 1, p. 463.
- 25- Ibn Zanjula, p. 323. See also al-Qaysī, A, vol. 1, p. 506, and Ibn al-Jawzī, vol. 3, p. 497.
- 26- al-Qaysī, A, vol. 1, p. 506.
- 27- Ibid.
- 28- Ibid.
- 29- Ibn Khālawayh, A, p. 345. See also al-Qaysī, a, vol. 2, p. 383, and Ibn Zanjula, p. 767.
- 30- al-Bannā, p. 441.
- 31- Ibn Zanjula, p. 767.
- 32- Ibn Kathīr, A, vol. 1, p. 408. See also Ibn Zanjula, p. 174, and al-Qaysī, A, vol. 1, p. 356.
- 33- Ibn Zanjula, p. 174.
- 34- Ibn al-Jazarī, A, vol. 2, p. 308. See also al-Qaysī, A, vol. 2, p. 50, and Ibn al-Jawzī, vol. 5, p. 70.
- 35- Ibn Zanjula, p. 408.
- 36- Ibn al-Jazarī, A, vol. 2, p. 298. See also al-Qaysī, A, vol. 2, p. 26, and al-Farrā', vol. 2, p. 76.
- 37- Ibn Khālawayh, A, p. 203.
- 38- al-Qaysī, A, vol. 2, p. 27. See also Ibn Zanjula, p. 337.
- 39- al-Farrā', vol. 2, p. 76. See also al-Baghdādī, vol. 2, p. 257.
- 40- al-Qaysī, A, vol. 2, p. 27. See also al-Ma'arri, p. 456.
- 41- Ibn Zanjula, p. 378.
- 42- Ibn al-Jazarī, A, vol. 2, p. 236. See also al-Qaysī, A, vol. 1,

p. 317, and Ibn al-Jawzī, vol. 1, p. 328

43- Ibn Khālawayh, A, p. 103.

44- Ibn Khālawayh, B, p. 7. See also Ibn Qutayba, A, p. 327.

45- Ibn Zanjula, p. 148

46- Ibn Zanjula, p. 439. See also al-Qaysī, A, vol. 2, p. 84, and Ibn Khālawayh, A, p. 210.

47- al-Qaysī, A, vol. 2, pp. 84,85. See also Ibn Zanjula, p. 439.

48- al-Qaysī, A, vol. 2, p. 155. See also Ibn Zanjula, p. 525.

49- al-Qaysī, a. vol.2, p. 155.

50- Ibn Zanjula, p. 525.

51- Ibn Zanjula, p. 99. See also al-Bannā, p. 58, and al-Qaysī, A, vol. p. 243.

52- al-Qaysī, A, vol. 1, p. 244.

53- Ibn Zanjula, p. 99. See also al-Bannā, p. 58.

54- Sibawayh, vol. 2, p. 145. See also Ibn Zanjula, p. 99.

55- al-Ṣafāqisi, p. 39. See also Ibn al-Jawzī, vol. 1, p. 61, and al-Qaysī, A, vol. 1, p. 245.

56- al-Qaysī, A, vol. 1, p. 246. See also Ibn Zanjula, p. 100.

57- Ibn Zanjula, p. 100.

58- al-Qaysī, A, vol. 1, p. 246.

59- Ibn Khālawayh, A, p. 81.

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4	19	karhan	kurhan		
4	37	bil-bukhli	bil-bakhali		
4	42	see index 1			
4	58	fa-ni'immā	fa-na'immā	fa-ni'mā	
4	66	an-uqtulū	an-iqtulū	ani-uqtulū	
4	87	aṣḍaqu	azdaq		

4	97	tawaffāhum	ttawaffāhum		
4	122	aṣḍaqu	azdaq		
4	125	Ibrāhīma Ibrāhīma	Ibrāhāma Ibrāhāma		
4	145	see index 1			
4	163	Ibrāhīma	Ibrāhāma		
4	163	zabūran	zubūran		
5	2	ta ^c āwanū ta ^c āwanū	tta ^c āwanū tta ^c āwanū		
5	2	shana'ānu	shan'ānu		
5	2	riḍwānan	ruḍwānan		
5	28	yadayya	yaday		
5	28,29	innī	inniya		
5	32	rusulunā	ruslunā		
5	42	lil-suḥti	lil-suḥuti		
5	44	ikhshawni	ikhshawnī		
5	45	al-udhunu al-udhunu	al-udhnu al-udhnu		
5	54	yartadda	yartadid		
5	57,58	huzuwan	huz'an	huzu'an	
5	62,63	al-suḥta	al-suḥuta		
5	69	al-ṣābi'ūna	al-ṣābiūna		
5	75	taṣḍīqa	tazḍīqa		
5	97	see index 1			
5	109	al-ghuyūbi	al-ghiyūbi		
5	110	al-qudusi	al-quḍsi		
5	115	fa-innī	fa-inniya		

5	116	wa ummiya	wa ummī		
5	116	lī	liya		
5	116	al-ghuyūbi	al-ghiyūbi		
6	14	innī	inniya		
6	15	innī	inniya		
6	40	a-ra'aytakum	a-raytakum	a-rāytakum	
6	46	yaşdifūna	yazdifūna		
6	63	khufyatan	khifyatan		
6	61	rusulunā	ruslunā		
6	63	khufyatan	khifyatan		
6	74	innī	inniya		
6	79	wajhiya	wajhī		
6	80	atuḥājjūnnī	atuḥājjūnī		
6	80	hadāni	hadānī		
6	85	Zakariyyā	Zakariyyā'u		
6	86	al-Yasa'a	al-Laysa'a		
6	95	al-mayyiti al-mayyita	al-mayti al-mayta		
6	122	maytan	mayyitan		
6	125	ḍayyiqan	ḍayqan		
6	125	ḥarajan	ḥarijan		
6	136	bi-za'c Mihim	bi-zu'c mihim		
6	141	ḥaşādihi	ḥişādihi		
6	142	khuṭuwāti	khuṭwāti		
6	143	al-ma'zi	al-ma'azi		
6	152	tadhakk- arūna	tadhdha- kkarūna		

6	153	şirāṭī	şirāṭiya		
6	153	fa-tafarraqa	fa-ttafarraqa		
6	157	yaşdifūna yaşdifūna	yazdifūna yazdifūna		
6	161	qiyaman	qayyiman		
6	161	Ibrāhīma	Ibrāhāma		
6	161	rabbī	rabbiya		
6	162	maḥyāya mamāṭī	maḥyāi mamāṭiya		
7	3	see index 1			
7	30	yaḥsabūna	yaḥsibūna		
7	33	rabbiya	rabbī		
7	37	rusulunā	ruslunā		
7	44	na ^o am	na ^o im		
7	57	bushran	nashran	nushran	nushuran
7	57	mayyitin	maytin		
7	57	tadhakk- arūna	tadhdha- kkarūna		
7	59	innī	inniya		
7	69	baştatan	baştatan		
7	74	buyūtan	biyūtan		
7	101	rusuluhum	rusluhum		
7	105	ma ^o iya	ma ^o i		
7	111	arjih	arji'hi	arjihi	arjihī(2)
7	116	talqafu	talaqqafu	ttalaqqafu	
7	117	talqafu	ttalqafu		

(2) The fifth reading by Abū ʿAmr is arji'hu and the sixth reading by Ibn Kathir and Hishām is arjihū.

7	137	ya ^ʿ rishūna	ya ^ʿ rushūna		
7	138	ya ^ʿ kufūna	ya ^ʿ kifūna		
7	144	innī	inniya		
7	146	al-rushdi	al-rashadi		
7	146	āyātī	āyātiya		
7	148	ḥuliyyihim	ḥiliyyihim		
7	150	ibna umma	ibna ummi		
7	150	ba ^ʿ dī	ba ^ʿ diya		
7	156	ʿadhābī	ʿadhābiya		
7	165	baʿsin	<u>bi'sin</u>	bisin	
7	195	kīdūni	kīdūnī		
8	20	tawallaw	ttawallaw		
8	42	bil-ʿudwati bil-ʿudwati	bil-ʿidwati bil-ʿidwati		
8	42	ḥayya	ḥayiya		
8	46	tanāzaʿū	ttanāzaʿū		
8	48	innī innī	inniya inniya		
8	59	yaḥsabanna	yaḥsibanna		
8	60	lil-salmi	lil-silmi		
8	66	ḍaʿfan	ḍuʿfan		
8	70	see index 1			
8	72	walāyatihim	wilāyatihim		
9	21	riḍwānin	ruḍwānin		
9	52	tarabbaṣūna	ttarabbaṣūna		
9	53	see index 1			

9	61	udhunu udhunu	udhnu udhnu		
9	70	rusuluhum	rusluhum		
9	72	riḍwānun	ruḍwānun		
9	78	al-ghuyūbi	al-ghiyūbi		
9	83	maʿiya maʿiya	maʿi maʿi		
9	98	al-saw'i	al-sū'i		
9	99	qurbatun	qurubatun		
9	106	murjawna	murja'ūna		
9	109	riḍwānin	ruḍwānin		
9	109	jurufin	jurfin		
9	114	Ibrāhīma Ibrāhīma	Ibrāhāma Ibrāhāma		
10	3	tadhakk- arūna	tadhdha- kkarūna		
10	13	rusuluhum	rusluhum		
10	15	lī nafsi innī	liya nafsiya inniya		
10	21	rusulanā	ruslanā		
10	31	al-mayyiti al-mayyita	al-mayti al-mayta		
10	37	taṣḍīqa	tazḍīqa		
10	53	wa rabbi	wa rabbiya		
10	61	yaʿzubu	yaʿzibu		
10	72	ajriya	ajrī		
10	87	buyūtan	biyūtan		

10	89	tattabi [°] ānni	tattabi [°] āni		
10	103	rusulanā	ruslanā		
11	3	tawallaw	ttawallaw		
11	3	innī	inniya		
11	10	°annī	°anniya		
11	24	innī	inniya		
11	24	tadhakk- arūna	tadhdha- kkarūna		
11	26	innī	inniya		
11	29	ajriya	ajrī		
11	30	tadhakk- arūna	tadhdha- kkarūna		
11	34	nuṣṣī	nuṣṣiya		
11	39	wa lākinnī	wa lākinniya		
11	42	yā bunayya	yā bunayyi		
11	46	innī	inniya		
11	47	innī	inniya		
11	51	ajriya	ajrī		
11	51	faṭarani	faṭaraniya		
11	54	innī	inniya		
11	57	tawallaw	ttawallaw		
11	68	Thamūda	Thamūdan		
11	69	salāmun	silmun		
11	69	rusulunā	ruslunā		
11	77	rusulunā	ruslunā		
11	78	ḡayfī	ḡayfiya		
11	78	tukhzūnī	tukhzūni		

11	81	fa-asri	fa-sri		
11	84	innī	inniya		
11	88	tawfiqī	tawfiqiya		
11	89	shiqāqī	shiqāqiya		
11	92	a-raḥṭī	a-raḥṭiya		
11	105	ya'ti	ya'ti		
11	105	takallamu	ttakallamu		
12	4	yā abati	yā abata		
12	5	yā bunayya	yā bunayyi		
12	13	la- yaḥzununī	la- yaḥzununiya		
12	13	rabī	rabbiya		
12	23	hayta	hīta	haytu	hi'tu
12	31	ḥāsha	ḥāshā		
12	36	innī arānī innī arānī	inniya arāniya inniya arāniya		
12	37	rabbī innī inniya	rabbiya		
12	38	ābā'īya	ābā'i		
12	43	innī	inniya		
12	46	la'allī	la'alliya		
12	47	da'aban	da'ban		
12	53	nafsi rabbī	nafsiya rabbiya		
12	59	innī	inniya		

12	62	see index 1			
12	66	tu'tūnī	tu'tūni		
12	69	innī	inniya		
12	80	lī abī	liya abiya		
12	86	wa ḥuznī	wa ḥuzniya		
12	80	istay'asū	istāyasū		
12	90	yattaqi	yattaqī		
12	96	innī	inniya		
12	98	rabbī	rabbiya		
12	100	yā abati	yā abata		
12	100	bī ikhwatī	biya ikhwatiya		
12	105	ka'ayyin	kā'in		
12	108	sabīlī	sabīliya		
12	110	istay'asa	istāyasa		
12	111	taṣḍīqa	tazdīqa		
13	7	hādi	hādi		
13	9	al-muta ^c ālī	al-muta ^c ālī		
13	11	wāli	wālī		
13	34	wāqi	wāqī		
14	9,10 11	rusuluhum	rusluhum		
14	12	subulanā	sublanā		
14	13	li-rusulihim	li-ruslihim		
14	14	wa ^c idi	wa ^c idī		
14	22	lī	liya		

14	22	bi- muşrikhiyya	bi- muşrikhiyyi		
14	22	ashraktumūni	ashraktumūnī		
14	31	li-ʿibādiya	li-ʿibādī		
14	35	Ibrāhīmu	Ibrāhāmu		
14	37	innī	inniya		
14	40	duʿāʾi	duʿāʾī		
14	42	taḥsabanna	taḥsibanna		
14	47	taḥsabanna	taḥsibanna		
15	2	rubamā	rubbamā		
15	8	tunazzalu	ttunazzalu		
15	44	juz'un	juzu'un		
15	45	ʿuyūnin	ʿiyūnin		
15	49	ʿibādī annī	ʿibādiya anniya		
15	56	yaqnaṭu	yaqniṭu		
15	65	fa-asri	fa-sri		
15	71	banātī	banātiya		
15	82	buyūtan	biyūtan		
15	89	innī	inniya		
15	94	fa-şdaʿ	fa-zdaʿ		
16	9	qaşdu	qazdu		
16	17	tadhakk- arūna	tadhdha- kkarūna		
16	68	yaʿrishūna	yaʿrushūna		
16	68	buyūtan	biyūtan		
16	80	buyūtan	biyūtan		

16	80	ṣaʿnikum	ṣaʿanikum		
16	87	ummahātikum	immahātikum		
16	90	tadhakk- arūna	tadhdha- kkarūna		
16	96	bāqi	bāqī		
16	102	al-qudusi	al-quḍsi		
16	120	Ibrāhīma	Ibrāhāma		
16	123	Ibrāhīma	Ibrāhāma		
16	127	ḍayqin	ḍiqin		
17	23	uffin	uffa	uffi	
17	35	bil-qistāsi	bil-quṣṭāsi		
17	62	akhharrtanī	akhharrtani		
17	64	wa rajilaka	wa rajlika		
17	76	see index 1			
17	77	rusulinā	ruslinā		
17	83	naʿā	naʿī	niʿā	nāʿa
17	92	see index 1			
17	97	al-muhtadi	al-muhtadī		
17	100	rabbī	rabbiya		
18	2	ladunhu	ladnhī		
18	16	mirfaqan	marfiqan		
18	17	tazāwaru	tazzāwaru	tazwarru	
18	17	al-muhtadi	al-muhtadī		
18	18	taḥsabuhum	taḥsibuhum		
18	19	bi-wariqikum	bi-warqikum		
18	22	rabbī	rabbiya		
18	24	yahdiyyani	yahdiyyanī		

18	38	lākinna	lākinnā		
18	38	bi-rabbī	bi-rabbiya		
18	39	tarani	taranī		
18	40	rabbī	rabbiya		
		bi-rabbī	bi-rabbiya		
18	40	yu'tiyani	yu'tiyani		
18	44	al-walāyatu	al-wilāyatu		
18	44	ʿuqban	ʿuquban		
18	55	qubulan	qibalan		
18	56	huzuwan	huz'an	huzu'an	
18	63	ansānihu	ansānihi		
18	64	nabghi	nabghī		
18	66	tuʿallimani	tuʿallimani		
18	66	rushdan	rashadan		
18	67	maʿiya	maʿi		
18	69	sa-tajidunī	sa-tajiduniya		
18	72	maʿiya	maʿi		
18	74	zakiyyatan	zākiyyatan		
18	74	nukran	nukuran		
18	75	maʿiya	maʿi		
18	76	ladunni	ladini		
18	77	la-ttakhadhta	la-takhidhata		
18	81	ruḥman	ruḥuman		
18	87	nukran	nukuran		
18	93,94	al-saddayni saddan	al-suddayni saddan	al-suddayni suddan	

18	94	Ya'jūja Ma'jūja Ya'jūja Mā'jūja	Yājūja Majūja Yājūja Mājūja		
18	95	makkannī	makkananī		
18	96	al- şadafayni	al- şudfayni	al- şudufayni	
18	97	fama-şṭā ^{cū}	fama-şṭṭā ^{cū}		
18	102	dūnī	dūniya		
18	104	yaḥsabūna	yaḥsibūna		
18	106	huzuwan	huz'an	huzu'an	
19	2	Zakariyyā	zakariyyā'a		
19	5	warā'ī	warā'iya		
19	7	Zakariyyā	Zakariyyā'u		
19	8	ṣitiyyan	ṣutiyyan		
19	10	lī	liya		
19	18	innī	inniya		
19	23	mittu	muttu		
19	23	nisyan	nasyan		
19	25	see index 1			
19	30	ātāniya	ātānī		
19	41	Ibrāhīma	Ibrāhāma		
19	42,43, 44,45	yā abati	yā abata		
19	45	innī	inniya		
19	46	Ibrāhīmu	Ibrāhāmu		
19	47	rabbī	rabbiya		

19	47	yā abati	yā abata		
19	58	Ibrāhīma	Ibrāhāma		
19	58	bukiyyan	bikiyyan		
19	66	mittu	muttu		
19	67	yadhk- uru	yadhdhakk- aru		
19	70	ṣiliyyan	ṣuliyyan		
19	72	jithiyyan	juthiyyan		
19	74	wa ri'yā	wa riyyā		
19	77	see index 1			
19	88	see index 1			
19	91,92	see index 1			
20	10	innī la ^c allī	inniya la ^c alliya		
20	12	innī	inniya		
20	12	ṭuwan	ṭuwā		
20	14	innanī li-dhikrī	innaniya li-dhikriya		
20	18	wa liya	wa lī		
20	26	lī	liya		
20	30	akhī	akhiya		
20	39	ʿaynī	ʿayniya		
20	41	li-nafsī	li-nafsiya		
20	42	dhikrī	dhikriya		
20	53	see index 1			
20	58	suwan	siwan		
20	63	see index 1			

20	77	an asri	ana-sri		
20	81	fa-yaḥilla yaḥlil	fa-yaḥulla yaḥlul		
20	87	bi-malkinā	bi-milkinā	bi-mulkinā	
20	93	tattabiʿani	tattabiʿanī		
20	94	bi-ra'sī	bi-ra'siya		
20	125	ḥashartanī	ḥashartaniya		
21	24	maʿiya	maʿī		
21	29	inni	inniya		
21	34	mitta	mutta		
21	36	huzuwan	huz'an	huzu'an	
21	58	judhādhan	jidhādhan		
21	67	uffin	uffa	uffi	
21	83	massaniya	massanī		
21	89	Zakariyyā	Zakariyyā'u		
21	95	see index 1			
21	96	Ya'jūju wa Ma'jūju	Yājūju wa Mājūju		
21	105	al-zabūri	al-zubūri		
21	105	ʿibādiya	ʿibādī		
22	15	li-yaqṭaʿ	l-yaqṭaʿ		
22	19	hādhāni	hādhānni		
22	25	al-bādi	al-bādī		
22	26	baytiya	baytī		
22	29	li-yaqḍū	l-yaqḍū		
22	29	li-yūfū	l-yūfū		

22	29	li- yaṭṭawwafū	l- yaṭṭawwafū		
22	44	nakīri	nakīri		
22	45	fa-ka'ayyin	fa-kā'in		
22	48	ka'ayyin	kā'in		
23	20	saynā'a	sīnā'a		
23	35	mittum	muttum		
23	44	rusulanā	ruslanā		
23	44	tatrā	tatran		
23	50	rabwatin	rubwatin		
23	55	a-yaḥsabūna	a-yaḥsibūna		
23	82	mitnā	mutnā		
23	85	tadhakk- arūna	tadhdha- kkarūna		
23	100	la ^c allī	la ^c alliya		
23	106	shiqwatunā	shiqāwatunā		
23	110	sikhriyyan	sukhriyyan		
24	1	tadhakk- arūna	tadhdha- kkarūna		
24	11	taḥsabūhu	taḥsibūhu		
24	15	yaḥsabūnahū	yaḥsibūnahū		
24	15	talaqqaw- nahū	ttalaqqaw- nahu		
24	21	khuṭuwāti khuṭuwāti	khuṭwāti khuṭwāti		
24	23	fa-asri	fa-sri		

24	27	tadhakk- arūna	tadhdha- kkarūna		
24	31	juyūbihinna	jiyūbihinna		
24	27	buyūtan	biyūtan		
24	29	buyūtan	biyūtan		
24	31	ayyuhu	ayyuhā		
24	35	durriyun	durri'un	dirri'un	
24	36	buyūtin	biyūtin		
24	39	yaḥsabuhu	yaḥsibuhu		
24	54	tawallaw	ttawallaw		
24	57	taḥsabanna	taḥsibanna		
24	61	buyūtikum	biyūtikum		
24	61	buyūtan	biyūtan		
24	61	buyūti buyūti buyūti buyūti buyūti buyūti buyūti buyūti buyūti	biyūti biyūti biyūti biyūti biyūti biyūti biyūti biyūti biyūti		
24	61	ummahātikum	immaḥātikum		
25	13	ḡayyiqan	ḡayqan		
25	25	tasha- qqaqu	tashsha- qqaqu		
25	27	yā laytani	yā laytaniya		
25	30	qawmī	qawmiya		
25	41	huzuwan	huz'an	huzu'an	

25	48	bushran	nashran	nushran	nushuran
25	67	see index 1			
26	12	innī	inniya		
26	45	talqafu	ttalqafu		
26	52	an asri	ana-sri		
26	52	bi-ʿibādī	bi-ʿibādiya		
26	57	ʿuyūnin	ʿiyūnin		
26	62	maʿiya	maʿī		
26	77	lī	liya		
26	86	li-abī	li-abiya		
26	109	ajriya	ajrī		
26	118	maʿiya	maʿī		
26	127	ajriya	ajrī		
26	134	ʿuyūnin	ʿiyūnin		
26	135	innī	inniya		
26	145	ajriya	ajrī		
26	147	ʿuyūnin	ʿiyūnin		
26	149	fārihīna	farihīna		
26	149	buyūtan	biyūtan		
26	164	ajriya	ajrī		
26	176	al-aykati	laykata		
26	180	ajriya	ajrī		
26	182	bil-qistāsi	bil-qustāsi		
26	187	see index 1			
26	188	rabbī	rabbiya		
26	221	tanazzalu	ttanazzalu		
26	222	tanazzalu	ttanazzalu		

27	7	innī	inniya		
27	17	wādi	wādi		
27	19	awzi ^c nī	awzi ^c niya		
27	20	māliya	mālī		
27	21	la- ya'tiyannī	la- ya'tiyannanī		
27	22	fa-makatha	fa-makutha		
27	22	Saba'in	Saba'a	Saba'	
27	29	innī	inniya		
27	36	ātāniya	ātāni		
27	36	a- tamuddūnanī	a- tamuddūnani	a- tamuddūnnī	
27	40	li- yablūwanī	li- yablūwaniya		
27	44	sāqayhā	sa'qayhā		
27	62	see index 1			
27	63	bushran	nashran	nushran	nushuran
27	70	ḍayqin	ḍiqin		
27	88	taḥsabuhā	taḥsibuhā		
28	8	ḥazanan	ḥuznan		
28	22	rabbī	rabbiya		
28	23	yuşdira	yuzdira		
28	26	yā abati	yā abata		
28	27	innī	inniya		
28	27	hātayni	hātaynni		
28	27	sa-tajidunī	sa-tajiduniya		
28	29	innī	inniya		

28	29	la ^c allī	la ^c alliya		
28	29	jadhwatīn	judhwatin	jidhwatin	
28	30	innī	inniya		
28	32	al-rahbi	al-rahabi	al-ruhbi	
28	32	fadhānika	fadhānnika		
28	34	ma ^c iya innī	ma ^c i inniya		
28	34	yukadhdhi- būni	yukadhdhi- būnī		
28	37	rabbī	rabbiya		
28	38	la ^c allī	la ^c alliya		
28	59	ummihā	immihā		
28	78	ḥindī	ḥindiya		
28	85	rabbī	rabbiya		
29	20	al-nash'ata	al-nasha'ata		
29	26	rabbī	rabbiya		
29	31	rusulunā	ruslunā		
29	31	Ibrāhīma	Ibrāhāma		
29	33	rusulunā	ruslunā		
29	56	ḥibādiya	ḥibādī		
29	56	arḍī	arḍiya		
29	60	ka'ayyin	kā'in		
29	69	subulanā	sublanā		
30	9	rusuluhum	rusluhum		
30	19	al-mayyiti al-mayyita	al-mayti al-mayta		
30	48	kisafan	kisfan		

30	54	ḡa ^o fin	ḡu ^o fin		
31	6	huzuwan	huz'an	huzu'an	
31	7	udhunayhi	udhnayhi		
31	13	yā bunayya	yā bunayyi	yā bunay	
31	16,17	yā bunayya	yā bunayyi	yā bunay	
33	9	kisafan	kisfan		
33	10	al-ḡunūna	al-ḡunūnā		
33	13	see index 1			
33	20	yaḡsabūna	yaḡsibūna		
33	21	uswatun	iswatun		
33	33	wa ḡarna	wa ḡirna		
33	33	tabarrajjna	ttabarrajjna		
33	51	turjī	turji'u		
33	52	tabaddala	ttabaddala		
33	53	buyūta	biyūta		
33	66	al-rasūla	al-rasūlā		
33	67	al-sabīla	al-sabīlā		
34	3	ya ^o zibu	ya ^o zubu		
34	13	ḡibādiya	ḡibādī		
34	13	kal-jawābi	kal-jawābī		
34	14	minsa'atahū	minsa'tahū	minsātahū	
34	15	li-Saba'in	li-Saba'a		
34	15	see index 1			
34	45	nakīri	nakīrī		
34	46	ajriya	ajrī		
34	48	kisafan	kisfan		
34	48	al-ghuyūbi	al-ghiyūbi		

34	50	rabbī	rabbiya		
34	52	al-tanāwushu	al-tanā'ushu		
35	9	mayyitin	maytin		
35	25	rusuluhum	rusluhum		
35	26	nakīri	nakīri		
35	43	al-sayyi'i	al-sayyi'		
36	9	saddan saddan	suddan suddan		
36	23	yunqidhūni	yunqidhūnī		
36	24	innī	inniya		
36	25	innī	inniya		
36	33	al-maytatu	al-mayyitatu		
36	34	al-ʿuyūni	al-ʿiyūni		
36	55	shughulin	shughlin		
36	62	jibillan	jublan	jubulan	
37	16	mitnā	mutnā		
37	23	ṣirāṭi	sirāṭi	zirāṭi	
37	25	tanāṣarūna	ttanāṣarūna		
37	53	mitnā	mutnā		
37	56	la-turdīni	la-turdīnī		
37	102	yā bunayya	yā bunayyi		
37	102	innī annī sa-tajidunī	inniya anniya sa-tajiduniya		
37	123	wa inna- Ilyāsa	wa inna- lyāsa		

37	155	tadhakk- arūna	tadhda- kkarūna		
38	15	fawāqin	fuwāqin		
38	23	wa liya	wa li		
38	32	innī	inniya		
38	33	bil-sūqi	bil-su'qi		
38	35	ba ^c dī	ba ^c diya		
38	41	massaniya	massanī		
38	63	sikhriyyan	sukhriyyan		
38	69	liya	li		
38	78	la ^c nati	la ^c natiya		
39	6	ummaḥātikum	immaḥātikum		
39	11	innī	inniya		
39	13	innī	inniya		
39	38	arādaniya	arādani		
39	53	yā 'ibādiya	yā 'ibādī		
39	64	ta'murūnnī	ta'murūnanī	ta'murūnī	
40	15	al-talāqi	al-tālaqī		
40	22	rusuluhum	rusluhum		
40	26	dharūnī innī	dharūniya inniya		
40	30	innī	inniya		
40	32	al-tanādi	al-tanādī		
40	32	innī	inniya		
40	33	hādi	hādī		
40	36	la ^c alli	la ^c alliya		
40	38	ittabi ^c ūni	ittabi ^c ūnī		

40	41	mā lī	mā liya		
40	44	amrī	amriya		
40	50	rusulukum	ruslukum		
40	51	rusulanā	ruslanā		
40	60	ud ^o ūnī	ud ^o ūniya		
40	67	shuyūkhan	shiyūkhan		
40	70	rusulanā	ruslanā		
40	83	rusuluhum	rusluhum		
41	16	naḥṣātin	naḥṣātin		
41	29	al-ladhayni	al-ladhaynni		
41	47	shuraka'iya	shurakā'ī		
41	50	rabbī	rabiya		
41	51	wa na'ā	wa na'ī	wa ni'ī	wa nā'a
42	13	Ibrāhīma	Ibrāhāma		
42	32	al-jawāri	al-jawārī		
43	4	ummi	immi		
43	10	see index 1			
43	15	juz'an	juzu'an		
43	37	yaḥṣabūna	yaḥṣibūna		
43	45	rusulinā	ruslinā		
43	49	yā ayyuhā	yā ayyuhu		
43	51	taḥṭī	taḥṭiya		
43	57	yaṣiddūna	yaṣuddūna		
43	61	ittabi ^o ūni	ittabi ^o ūnī		
43	68	ʿibādi	ʿibādī	ʿibādiya	
43	80	yaḥṣabūna	yaḥṣibūna		
43	80	rusulunā	ruslunā		

43	81	se index 1			
44	19	innī	inniya		
44	20	tarjumūni	tarjumūnī		
44	21	lī	liya		
44	21	fa-ʿtazilūni	fa-ʿtazilūnī		
44	25	ʿuyūnin	ʿiyūnin		
45	9	huzuwan	huz'an	huzu'an	
45	23	ghishāwatan	ghashwatan		
45	23	tadhakk- arūna	tadhdha- kkarūna		
45	35	huzuwan	huz'an	huzu'an	
46	15	karhan karhan	kurhan kurhan		
46	15	iḥsānan	ḥusnan		
46	15	awziʿnī	awziʿiya		
46	17	a- taʿidānani	a- taʿidānaniya		
46	17	uffin	uffa	uffi	
46	21	innī	inniya		
46	23	wa lākinnī	wa lākinniya		
47	13	ka'ayyin	kā'in		
47	22	ʿasaytum	ʿasitum		
47	35	al-salmi	al-silmi		
48	6	al-saw'i	al-sū'i		
48	11	ḍarran	ḍurran		
48	29	shaṭ'ahū	shaṭa'ahū		
48	29	fa-āzarahū	fa-azarahū		

48	29	riḍwānan	ruḍwānan		
48	29	sūqihi	su'qihi		
49	11	tanābazū	ttanābazū		
49	12	maytan	mayyitan		
49	12	tajassasū	ttajassasū		
49	13	li-ta ^ḥ ārafū	li-tta ^ḥ ārafū		
49	14	lā yalitkum	lā ya'litkum		
50	3	mitnā	mutnā		
50	14	wa ^ḥ idi	wa ^ḥ idī		
50	41	yunādi al-munādi	yunādi al-munādi		
50	45	wa ^ḥ idi	wa ^ḥ idī		
51	15	ḥuyūnin	ḥiyūnin		
51	24	Ibrāhīma	Ibrāhāma		
51	25	see index 1			
51	44	see index 1			
51	49	tadhakk- arūna	tadhdha- kkarūna		
52	21	al-itnāhum	alatnāhum		
52	37	al- musayṭirūna	al- muzayṭirūna	al- muṣayṭir- ūna	
53	20	wa manāta	wa manā'ata		
53	22	ḍizā	ḍi'zā		
53	32	ummahāti- kum	immahāti- kum		
53	37	Ibrāhīma	Ibrāhāma		

53	47	al-nash'ata	al-nasha'ata		
53	51	Thamūda	Thamūdan		
54	6	nukurin	nukrin		
54	6,8	al-dā'ī	al-dā'ī		
54	12	ʿuyūnan	ʿiyūnan		
54	16,18 21,30 37,39	nudhuri	nudhurī		
55	35	shuwāḏun	shiwāḏun		
55	56,74	yaṭmith- hunna	yaṭmuth- hunna		
56	37	ʿuruban	ʿurban		
56	47	mitnā	mutnā		
56	55	see index 1			
56	62	al-nash'ata	al-nasha'ata		
56	62	tadhakk- arūna	tadhdha- kkarūna		
57	20	riḏwānun	ruḏwānun		
57	24	bil-bukhli	bil-bakhali		
57	25	rusulanā	ruslanā		
57	26	Ibrāhīma	Ibrāhāma		
57	27	bi-rusulinā	bi-ruslinā		
57	27	riḏwāni	ruḏwāni		
58	11	unshuzū fa-nshuzū	unshizū fa-nshizū		
58	18	yaḥsabūna	yaḥsibūna		
58	21	wa rusulī	wa rusuliya		

59	8	riḍwānan	ruḍwānan		
59	14	taḥsabuhā	taḥsibuhā		
59	16	innī	inniya		
60	4	Ibrāhīma	Ibrāhāma		
60	4,6	uswatun	iswatun		
60	9	tawallaw- hum	ttawallaw- hum		
61	6	ba ^c dī	ba ^c diya		
61	14	aṣṣārī	aṣṣāriya		
63	4	khushubun	khushbun		
63	4	yaḥsabūna	yaḥsibūna		
64	6	rusuluhum	rusluhum		
65	8	ka'ayyin	kā'in		
65	8	nukran	nukuran		
66	4	Jibrīlu	Jabra'īlu	Jabrīlu	Jabra'īlu
66	8	naṣūḥan	nuṣūḥan		
67	8	tamayyazu	ttamayyazu		
67	11	fa-suḥqan	fa-suḥuqan		
67	17	nadhīri	nadhīrī		
67	18	nakīri	nakīrī		
67	28	ahlakaniya ma ^c iya	ahlakani ma ^c i		
68	38	takhayya- rūna	ttakhayya- rūna		
69	12	udhunun	udhnun		
70	1	sa'ala	sāla		
70	43	see index 1			

71	7	duċā'ī	duċā'īya		
71	9	innī	inniya		
71	21	see index 1			
71	23	waddan	wuddan		
71	28	baytiya	baytī		
72	25	rabbī	rabbiya		
73	20	thuluthayyi	thulthayyi		
74	5	al-rujza	al-rijza		
75	3	a-yaḥṣabu	a-yaḥsibu		
75	7	bariqa	baraqa		
75	36	a-yaḥṣabu	a-yaḥsibu		
76	4	salāsila	salāsilan		
76	15,16	qawārīra qawārīra	qawārīran qawārīra	qawārīran qawārīran	
77	6	see index 1			
77	11	uqqitat	wuqqitat		
77	41	ċuyūnin	ċiyūnin		
79	11	see index 1			
79	16	tuwan	tuwā		
80	10	talahhā	ttalahhā		
83	31	see index 1			
88	20	muṣayṭirīn	musayṭirīn	muzayṭirīn	
89	3	wa al-watri	wa al-witri		
89	4	yasri	yasrī		
89	9	al-wādi	al-wādi		
89	15	rabbī	rabbiya		
89	15	akramani	akramanī		

89	16	rabbi	rabbiya		
89	16	ahānani	ahānani		
90	5,7	a-yaḥsabu	a-yaḥsibu		
90	20	mu'ṣadatun	mūṣadatun		
92	14	talazzā	ttalazzā		
96	7	an ra'āhu	an ra'ahu		
97	4	tanazzalu	ttanazzalu		
97	5	see index 1			
98	6,7	al-bariyyati	al-barī'ati		
99	6	yaşduru	yazduru		
104	3	yaḥsabu	yaḥsibu		
104	9	camadin	cumudin		
109	6	wa liya	wa lī		
111	1	lahabin	lahbin		
112	4	kufuwan	kuf'an	kufu'an	

Conclusion:

- i- The majority of the readings in the lughāt index do not also occur in the ṣiyagh index. This is perhaps because the basic Arabic forms , in general, are not susceptible to dialectal influence.
- ii- There are ,however, a few examples of readings which involve both ṣiyagh and dialects, as in 3. 2. ba'īsin /bi'sin /bīsin, and 3. 3. asrā /usārā.
- iii- The majority of the rasm al-muṣḥaf readings do also occur in the lughāt index . This indicates the great influence of the dialects on the orthography, and it seems likely that orthographic differences between the Uthmanic codices are largely due to dialectal differences. This is exemplified in: 2 /124 Ibrāhīmu /Ibrāhāmu, and 7. 6. salāsila /salāsilan. These two verses appear in both indices: lughāt and rasm al-muṣḥaf.
- iv- The first example in this chapter (in hādhāni la-sāḥirāni /inna hādhāni la-sāḥirāni /inna hādhayni la-sāḥirāni), although involving grammatical usage, is dealt with here, simply because the dialectal variation is found to be the simpler explanation of the JR. This is also the case in 3. 10. bi-muṣrikhiyya /bi-muṣrikhiyyi. Some grammarians criticize the reading with kasra as being irregular usage. But

the use of the possessive yā with kasra in the dialect of Banī Yarbū^c makes this reading acceptable. So in a number of cases, dialectal variation may justify, to some extent, those readings which do not appear to comply with grammatical rules.

v- In several cases, where dialectal variations are considered to explain the readings, the difference in meaning between the different readings is minimal. This is certainly the case in readings which involve takhfif al-hamza, as in 3. 14.

al-nabiyyīna / al-nabī'īna, and 3. 15. al-ṣābi'īna / al-ṣābīna.

If we accept that the difference here is a result of dialectal variation, then the two readings are merely two variants with the same meaning. This can also be seen in 3. 8. qarḥun / qurḥun, where some scholars regard the two readings as two dialectal variations with the same meaning. Others, on the other hand, are of the opinion that qarḥun is the wound itself, while qurḥun is the hardship which accompanies the wound. It seems that the dialectal theory is perhaps somewhat easier than the other interpretations, which sometimes involve a different sense, as in 3. 5. na^cam / na^cim, where the second reading means "yes", while the first is said to mean "cattle".

vi- Foreign names, such as Jibrīl, Mikāl, Zakariyyā, Ilyās, al-Yasa^a...etc, are included in the luḡhāt index. These names have variant readings in pronunciation, which, of course, are due to dialectal usages of various regions. Thus, the study of

dialects may perhaps serve to throw light on routes by which many foreign words entered Arabic.

vii- If uṣūl al-qirā'āt, such as imāla, hamz, idghām,...etc, are taken into account, it may be suggested that the influence of dialectal variation is, in fact, considerably more widespread than appears in the case discussed here.

Chapter IV

Nahw

Definition:

By nahw in this chapter is meant the change of al-harakāt al-iʿrābiyya or hurūf al-iʿrāb in a given reading. This may affect the neighbouring words and their functions.

The early rules of the Arabic grammar were said to be established in the first century by ʿAlī b. Abī Ṭālib (d. 40 A. H.) and the assistant of Abū al-Aswad al-Duʿalī (d. 69 A. H.).

Ibn al-Anbārī (d. 577 A. H.) cites the following story about the invention of the Arabic grammar ⁽¹⁾;

"Know, may Allah grant you success and direct you to the right path, that the first to initiate the science of Arabic language, to lay down its fundamental rules, and to delimit its boundaries, was the prince of the faithful ʿAlī b. Abī Ṭālib, peace upon him, from whom Abū al-Aswad al-Duʿalī learned it ... The reason for ʿAlī's institution to this science is that which Abū al-Aswad has reported saying: "I came in to the prince of the faithful ʿAlī b. Abī Ṭālib, and found a sheet of parchment in his hand- I said: what is this O prince of the faithful? He replied: "I have been examining the speech of the Arabs and have discerned that it has become corrupt through intercourse with these strangers - meaning the non Arabians-. So my desire is to compose something to which they can refer and upon which they can

depend." He then passed the parchment to me and there was written upon it : " Language consists of nouns, verbs, and particles; the noun is that which denotes a named thing; the verb is that by which something is being told ; and the particle is that which clarifies a semantic construction." He then said: " Carry on following this pattern." .

The science of Arabic grammar at that early stage was in a very simple form, and it was completed later by famous grammarians like Sībawayh (d. 182 A.H) and al-Kisā'i (d. 189 A.H).

The seven readings involve many aspects of Grammar. There are 322 readings which involve grammatical differences, and the following readings are selected as representative.

Examples:

4 . 1. 2 /37 (Fa-talaqqā Ādamu min rabbihi kalimātin fa-tāba ʿalayhi innahū huwa al-tawwābu al-raḥīmu.)

" Then learnt Adam from his lord words of inspiration, and his lord turned towards him; for He is oft-returning, most merciful."

There are two readings in this verse: The first is fa-talaqqā Ādama min rabbihi kalimātun, which is read by Ibn Kāthīr. The second is fa-talaqqā Ādamu min rabbihi kalimātin, which is read by all other readers⁽²⁾.

In the JR, Ādamu is the fāʿil of talaqqā, with kalimātin

as its maf^ul bihi. The fact that Ādam comes before kalimāt in the sentence supports his being the fāⁱl. This reading has been adopted by al-Ḥasan al-Baṣrī, al-A^craj, Shayba, ^cĪsā b. ^cUmar, and al-A^cmash. It is also preferred by Abū ^cUbayda⁽³⁾.

In the reading of Ibn Kathīr, Ādama is maf^ul bihi muqaddam, and kalimātun is fāⁱl mu'akhhhar. In this reading, kalimātun is thought of as being the reason for God's turning towards Ādam, since he obeyed in reciting them in prayer; thus it acts as a fāⁱl, even if only metaphorically. Strictly speaking, the verse should read fa-talaqqat Ādama min rabbiḥi kalimātun, however it is possible for a verb preceding a feminine fāⁱl to remain in the masculine, if the two are separated⁽⁴⁾.

Thus, the JR is the more plausible from each of the preceding point of view, and gives a perfectly satisfactory sense.

4. 2. 2 / 117 (Badi^u al-samāwati wa al-arḍi wa idhā qadā amran fainnamā yaqūlu lahū kun fa-yakūnu).

" To Him is due the primal origin of the heavens and the earth: when he decreeth a matter, He said to it: "Be," and it is."

There are two readings in this verse: The first is fa-yakūna, which is read by Ibn ^cĀmir. The second is fa-yakūnu,

⁽⁵⁾
which is read by all other readers

The JR regards kun and fa-yakūnu as two separate

sentences joined by the fa, which functions as a sentence-connective. Fa is frequently used in this way as in the following line of verse, by al-Ḥuṭay'a⁽⁶⁾ : al-Shi'ru ṣa'ibun wa ṭawīlun sullamuhū. idhā irtqā fīhi al-ladhī lā ya'lamuhū. Zallat bihī ilā al-ḥadīdi qadamuhū yuridu an yu'ribahū fa-yu'jimuhu.

"Poetry is difficult and its ladder seems long. When one who does not know it tries to climb it, his foot slips and takes him back to the bottom; he intends to produce it in Arabic, but he produces it in gibberish."

The reading of Ibn 'Āmir is apparently regarded as forming part of a conditional sentence⁽⁷⁾, although it is unclear as to how such a sentence could be interpreted. This was the reason that Makki (b. Abī Ṭālib prefers the JR. Moreover, Sibawayh states that fa is not used in a positive conditional statement. He therefore prefers the raf' and regards the naṣb as a weak option used only as a poetic license⁽⁸⁾.

The JR seems clearly to be the more appropriate reading, although it is perhaps possible to regard fa-yakūna as implying purpose.

Variant readings with raf' and naṣb for (kun fa-yakun) apply also in the following verses: 2 / 47, 16 / 40, 36 / 82, and 40 / 68.

4 . 3. 16 / 12 (Wa sakhkhara lakum al-layla wa al-nahāra wa al-shamsa wa al-qamara wa al-nujūmu

musakhkharātun bi-amrihī, inna fī dhālika la-āyātin li-qawmin ya^cqilūna)

" He has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by His command: verily in this are signs for men who are wise".

There are three readings in this verse: The first is wa al-shamsu wa al-qamaru wa al-nujūmu musakhkharātun, which is read by Ibn ^cĀmir. The second is wa al-shamsa wa al-qamara wa al-nujūmu musakhkharātun, which is read by Ḥafṣ. The third is wa al-shamsa wa al-qamara wa al-nujūma musakhkharātun, which is read by all other readers (9)

The reading of Ḥafṣ shares the JR in the naṣb of al-shamsa wa al-qamara, and that of Ibn ^cĀmir in the raf^c of al-nujūmu musakhkharātun. The naṣb for both of al-shamsa and al-qamara is because they are in a state of ṣatf to the maf^cūl bihi of the verb sakhkhara. The raf^c for al-nujūm because it is muḥtada' and musakhkharātun is the khabar. In this way he avoids regarding musakhkharātun as a ḥāl which would cause a prosaic repetition: sakhkhara al-nujūma musakhkharatin (10)

The reading of Ibn ^cĀmir also avoided interpreting musakhkharātun as ḥāl, but the three words al-shamsu, al-qamaru, al-nujūmu, are each regarded as muḥtada' with the ṣatf conjunction wa between them, and musakhkharātun is the khabar.

The difference between the reading of Ḥafṣ and that of Ibn ʿĀmir is that wa in wa al-shams, is for ṣaṭf in the reading of Ḥafṣ, while it is wāw al-ḥāl in the reading of Ibn ʿĀmir, and wa in wa al-nujūm, is wāw al-ḥāl in the reading of Ḥafṣ, while it is for ṣaṭf in the reading of Ibn ʿĀmir⁽¹¹⁾. Since wāw al-ḥāl has to occur either before al-shams or al-nujūm, it seems more aesthetically appropriate to take it as the former, which also has the effect of associating al-shams wa al-qamara more clearly with al-nujūm. However, from the semantic point of view, the reading of Ḥafṣ is weaker than that of Ibn ʿĀmir, since all these stars are subjected by Allah for our benefit. Interpreting the wa in wa al-nujūm as wāw al-ḥāl would mean that Allah has subjected al-layl, al-nahār, al-shams, and al-qamar, while al-nujūm are subjected. This interpretation isolates the former idea from the latter, while interpreting it for ṣaṭf does not cause this isolation.

The JR with naṣb in the four words is criticized for interpreting musakhkharātin as ḥāl, while it is of the same root as that of the verb sakhkhara⁽¹²⁾.

Thus the reading of Ibn ʿĀmir is recommended more than that of Ḥafṣ and that of the JR.

4 . 4 . 6 / 137 (Wa kadhālika zayyana li-kathīrin min al-mushrikīna qatla awlādihim shuraka'uhum li-yurudūhum wa li-yalbisū ʿalayhim dīnahum. wa law shā'a Allāhu mā faʿalūhu fa-dharhum wa mā yaftarūna)

"Even so, in the eyes of most of the pagans, their

"partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If God had willed, they would not have done so: but leave alone them and their inventions."

There are two readings in this verse: The first is zuyyina li-kathīrin min al-mushrikīna qatlu awlādahum shurakā'ihim, which is read by Ibn ʿĀmir. The second is zayyana li-kathīrin min al-mushrikīna qatla awlādihim shurakā'uhum, which is read by all other readers (13)

In the JR, zayyana is active with qatla as its mafʿūl bihi. awlādihim is muḍāf ilayh, and shurakā'uhum is the fāʿil of zayyana.

In the reading of Ibn ʿĀmir, zuyyina is passive with qatlu as its nāʾib al-fāʿil. awlādahum is the mafʿūl bihi of the maṣdar (qatlu), and shurakā'ihim is a muḍāf ilayh that acts semantically as the fāʿil of qatlu (14). In this reading awlādahum separates the muḍāf and the muḍāf ilayh. This separation is permissible, if rare in poetry, as in this line of verse (15):

Fa-zajajtuhā mutamakkinan zajja al-qalūṣa Abī Muzāda,
 "I hit her with full force, as Abū Muzāda does with his camel".

It is extremely uncommon elsewhere.

Thus the JR is more appropriate, since it does not involve any separation between the muḍāf and the muḍāf ilayh.

4 . 5. 55 /35 (Yursalu ʿalaykumā shuwāzun min nārin wa nuḥāsun falā tantaṣirān.)

" On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defense will ye have."

There are two readings in this verse: The first is wa nuḥāsīn, which is read by Abū ʿAmr and Ibn Kathīr. The second is wa nuḥāsun, which is read by all other readers (16)

In the JR, nuḥāsun is maʿtūf ʿalā shuwāzun, which is nāʾib al-fāʿil. Shuwāz means flame, and nuḥās is said to (17)

mean smoke . The sense in this case is "Directed to you are flames of fire, and directed to you is smoke".

In the other reading, nuḥāsīn is maʿtūf ʿalā nārin, which is majrūr. The sense in this case is "Directed to you are flames, and these flames comprise both fire and smoke". Abū Zarʿa criticizes this reading on the basis that flames do not consist of smoke; however, this reading can be justified by analogy .

The poet al-Farazdaq says⁽¹⁸⁾: Fa-bittu aquddu al-zāda baynī wa baynahū ʿalā dawʾi nārin marratan wa dukhāni, " I stayed up (during the night) sharing food with him now in the light of fire , and (now) smoke ." / "I once stayed up (during the night) sharing food with him, in the light of fire and smoke (i.e. a smoky fire)."

Despite the fact that smoke does not produce light, it usually accompanies fire which does do so.

4 . 6. 5 / 6 (Yā ayyuhā al-ladhīna āmanū idhā qumtum ilā al-ṣalāti fa-ghsilū wujūhakum wa aydiyakum ilā al-marāfiqi wa imsaḥū bi-ru'ūsikum wa arjulakum ilā al-kaʿbayni. wa in kuntum junuban fa-tṭahharū. wa in kuntum marḍā aw ʿalā safarin aw jā'a aḥadun minkum min al-ghā'iti aw lāmastum al-nisā'a falam tajidū mā'an fa-tayammamū ṣaʿidan ṭayyiban fa-msaḥū bi-wujūhikum wa aydikum minhu. mā yurīdu Allāhu li-yajʿala ʿalaykum min ḥarajin wa lākin yurīdu li-yuṭahhirakum wa li-yutimma niʿmatahū ʿalaykum laʿallakum tashkurūna .)

" O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water) and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. God doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you that ye may be grateful."

There are two readings in this verse: The first is wa arjulakum, which is read by Nāfiʿ, Ibn ʿĀmir, al-Kisāʿī, and Ḥafṣ. The second is wa arjulikum, which is read by all other

(19)
readers

Arjulakum, in the first reading with naṣb, is maṣṭūf ʿalā wa aydiyakum. This reading is in agreement with the details of the rules of ablution as established in the sunna ; that is feet are to be washed rather than wiped. The ṣatf of arjul to aydī where the area of each to be washed is specified (i.e. ilā al-marāfiq and ilā al-kaʿbayni respectively) is more likely than the ṣatf of arjul to ru'ūs, for which there is no such

(20)
specification

Arjulikum in the other reading with jarr is maṣṭūf ʿalā ru'ūsikum. Ibn Zanjula puts forward an interpretation to justify this reading. He says that the jarr of arjul is a result of jiwār (i.e. its adjacency to ru'ūs attracts it into the same case, but it is still parallel with aydī).

A similar example is the often-cited expression: Juḥru ḍabbin

(21)

kharibin , " A deserted lizard's hole "

It is clear that the naṣb reading is easier than the jarr reading. The latter is grammatically problematical. Moreover ʿAlī b. Abī Ṭālib is reported to have rejected this reading and advised his sons to read with naṣb .

(22)

4 . 7. 34 /5. (Wa al-ladhīna saʿaw fī āyātīnā muʿājizīna ulā'ika lahum ʿadhābun min riḡzin alīmun).

" But those who strive against our signs, to frustrate them,— for such will be a penalty,— a punishment most humiliating."

There are two readings in this verse: the first is alīmun, which is read by Ḥafṣ and Ibn Kathīr. The second is alīmin, which is read by all other readers (23)

There are two interpretations for the rafʿ reading: The obvious one is that alīmun is a ṣifa of ʿadhābun. This interpretation is weak, since al-rijz is synonymous with al-ʿadhāb. In this case the sense would be: ʿadhābun alīmun min ʿadhābin. The other interpretation is that alīmun is a ṣifa of the phrase lahum ʿadhābun (24)

In the JR, alīmin is a ṣifa of rijz. In this case, the sense would be: lahum ʿadhābun min ashaddi aṣnāfi al-ʿadhābi since some types of ʿadhāb are more painful than others (25)

Thus the JR is the easier reading from the point of view of sense.

4 . 8. 11 / 71. [Wa imra'atuhū qā'imatun fa-daḥikat fa-bashsharnāhā bi-Iṣhāqa wa min warā'i Iṣhāqa Yaʿqūba]

"And his wife was standing (there), and she laughed: but We gave her glad tidings of Isaac, and after him, of Jaacob".

There are two readings in this verse: the first is Yaʿqūba, which is read by Ḥafṣ, Ibn ʿĀmir, and Ḥamza. The second is Yaʿqūbu, which is read by all other readers (26)

There are two interpretations for the naṣb reading:
(i) Yaʿqūba is maʿtūf ʿalā the first Iṣhāq. In this case the prepositional phrase wa min warā'i Iṣhāqa is a parenthetical.

However, because of the separation between al-majrūr (i.e. Ya^cqūba) and the preposition in (bi-Ishāqa), this interpretation is only reluctantly accepted by Sībawayh and

(27)

al-Akhfash .

(ii) Ya^cqūba, according to Ibn Jinnī, is mansūb by an implicit

(28)

verb such as ātaynāhā (We brought her). In this case, there would be no separation between jārr and majrūr, as in the first interpretation.

The first interpretation of this reading is problematical from the grammatical point of view of declension, while the second interpretation is plausible.

The JR is grammatically straightforward. Ya^cqūbu is a mubtada' mu'akhhkar, and the prepositional phrase wa min

(29)

warā'i Ishāqa functions as khavar muqaddam .

4 . 9. 24 / 31 (Wa qul lil-mu'mināti yaghḍudna min absārihinna wa yaḥfazna furūjahunna wa lā yubdīna zīnatahunna illā mā zahara minhā wa li-yadribna bi-khumurihinna ḥalā jiyūbihinna wa lā yubdīna zīnatahunna illā li-bu^cūlatihinna aw ābā'ihinna aw ābā'i bu^cūlatihinna aw abnā'ihinna aw abnā'i bu^cūlatihinna aw ikhwānihinna aw banī ikhwānihinna aw banī akhwātihinna aw nisā'ihinna aw mā malakat aymānuhunna aw al-tābi^cina ghayri ulī al-irbati min al-rijāli aw al-ṭifli al-ladhīna lam yazharū ḥala ḥawrāti al-nisā'i. wa lā yadribna bi-arjulihinna li-yuḥlama mā yukhfina min zīnatihinna. wa tūbū ilā Allāhi jamī'an ayyuhā al-mu'minūna laḥallakum

tufliḥūna.)

" And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers , their sons, their husbands' sons, their brothers, or their brothers sons, or their sisters' sons or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye believers! turn ye all together towards God, that ye may attain bliss."

There are two readings in this verse: The first is ghayra which is read by Abū Bakr and Ibn ʿĀmir. The second is ghayri which is read by all other readers⁽³⁰⁾

The JR with kasra regards ghayri as a ṣifa of al-tābiʿīna. It is more common to use ghayr as a ṣifa of a nakira. According to this reading, it is used as a ṣifa of a maʿrifa which is less common. Although it is a maʿrifa, the word al-tābiʿīn does not specify a person in particular, and this may be taken to justify this reading⁽³¹⁾. Another example from the Qur'an, where ghayr has been used as a

sifa of a maʿrifa is to be found in 4 / 95 Lā yastawī al-qaʿidūna min al-muʿminīna ghayru ūlī al-ḍarari), " Not equal are those believers who sit (at home) and receive no hurt,"

The other reading is with naṣb because it is regarded as either for being istithnāʾ or for being a ḥāl, which in both cases should be with naṣb (32).

Thus the naṣb reading is more plausible since it agrees with the origin of the use of ghayr, which normally qualifies a nakira, while the JR is less common.

4 . 10 . 3 / 154 (Thumma anzala ʿalaykum min baʿdi al-ghammi amanatan nuʿāsan yaghshā ṭāʾifatan minkum. wa ṭāʾifatun qad ahammathum anfusuhum yazunnūna bil-lāhi ghayra al-ḥaqqi ḡanna al-jāhiliyya. yaqūlūna hal lanā min al-amri min shayʾin qul inna al-amra kullahū li-lāhi.)

"After the (excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of God_ suspicions due to ignorance. They said: " What affair is this of ours?" say thou: " Indeed, this affair is wholly God's".

There are two readings in this verse: The first is kulluhū, which is read by Abū ʿAmr. The second is kullahū, which is read by all other readers (33).

In the JR, kullahū is used as a tawkid of al-amr, and this agrees with the usage of kull which indicates exhaustive

inclusiveness. It may be also a badal to al-amr, functioning in a manner very similar to a tawkid⁽³⁴⁾.

In the reading of Abū 'Amr, kullu is mubtada', and lil-lāhi functions as a khavar. This reading is supported by the grammatical rule, stated by Ibn Hishām, that: " When kullu is muḍāf to a pronoun, it is often used as a mubtada'⁽³⁵⁾ as in 19 /95 Wa kulluhum ātihi yawma al-qiyāmati fardan . " And everyone of them will come to him singly on the day of judgment."

Thus the two readings are plausible from the point of view of syntax.

4 . 11. 4 /16. (Wa al-ladhāni ya'tiyānihā minkum fa-ādhūhumā, fain tābā wa aṣlahā fa-a'riḍū 'anhumā, inn Allāha kāna tawwāban raḥimā) ..."

"If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for God is oft-returning, most merciful."

There are two readings in this verse: The first is al-ladhānni, which is read by Ibn Kathīr. The second is al-ladhāni, which is read by all other readers⁽³⁶⁾.

The takhfif in the JR agrees with common dual usage⁽³⁷⁾.

The reading of Ibn Kathīr is explained by regarding the dual form of al-ladhī is originally al-ladhayāni; the yā is

dropped and compensated for by doubling the nūn in the form in which it appears here. According to the grammarians, compensation for a letter dropped from the original form of a word is optional. Thus, the taṣghīr of mughtasil may be either mughaysil, with the ta nearly disregarded, or mughaysil, with the ta compensated for by yā (38).

4 . 12. 12 / 4. (Idh qāla Yūsufu li-abīhi yā abati innī ra'aytu aḥada ḥashara kawkaban wa al-shamsa wa al-qamara ra'aytuhum lī sājidina)

" Behold, Joseph said to his father : " O my father! I did see eleven stars and the sun and the moon : I saw them prostrate themselves to me! "

There are two readings in this verse: The first is abata, which is read by Ibn ḥĀmir. The second is abati, which is read by all other readers (39).

The kasra in the JR represents a shortened form of the possessive yā. This is similar to: 12 / 101 Rabbi qad ātaytanī min al-mulki, "O my lord! Thou hast indeed bestowed on me some power," and 11 / 93 Wa yā qawmī iḥmalū ḥalā makānatikum,

" And O my people! do whatever ye can". The addition of ta to ab is probably for reasons of mubālagha, rhetorical, as in ḥallāma and nassāba (40); it possibly here acts as a suffix of affection, rather than of intensity.

The reading of Ibn ḥĀmir was criticized because it did not confirm either to normal vocative, or to the form with the

possessive suffix . However some grammarians, Sibawayh for example, explain this reading by analogy with such ta irregular vocative as apparently occur ,for example, in the

(41)
line of al-Nābigħa :

Kalīnī li-hammin yā Umaymata nāṣibin wa laylin uqāsihi
baṭī'i al-kawākibi " O Umayma, leave me to draining
distress, and to a night that I suffer with its slow stars. "

Other grammarians suggest that the first person singular suffix was originally ya with fathā, an indication of which survives in cases such as yadayya and calayya. The final fathā then ,they supposed, was the true sign of the possessive. The form ending simply in ī, they claim to be a

(42)
colloquial simplification .

It is obvious that the JR is easier in its interpretation, since it agrees with many instances used in the Qur'an in the same way with kasra.

4 . 13. 4 / 1 (Yā ayyuhā al-nāsu ittaqū rabbakum al-
ladhī khalaqakum min nafsīn wāḥidatin wa khalaqa minhā
zawjahā wa baththa minhumā rijālan kathīran wa nisā'an
wa ittaqū Allāha al-ladhī tasā'alūna bihī wa al-arḥāma, inna
Allāha kāna calaykum raqība)

" O mankind! reverence your guardian-Lord, who
created you from a single person, created, of like
nature, His mate, and from them twain scattered
(like seeds) countless men and woman ;—
Reverence God, through whom ye demand your

mutual (rights), and (reverence) the wombs (that bore you) : for God ever watches over you."

There are two readings in this verse: The first is al-arḥāmi, which is read by Ḥamza. The second is al-arḥāma,
(43)
which is read by all other readers

In the JR, al-arḥāma is with naṣb because it is maʿtūf ʿalā Allaha which is the mafʿūl bihi of ittaqū.

In the reading of ḥamza, al-arḥāmi is maʿtūf ʿalā, the pronoun in bihi. The Basrin grammarians regarded this kind of ʿatf as hardly acceptable, since it is ʿatf to a pronoun. It would have been more acceptable if the preposition bi was repeated, so that it would read wa bil-arḥāmi. It is regarded as irregular to say: marartu bika wa Zaydin; the normal usage is: marartu bika wa bi-Zaydin (44). The Kufan grammarians, on the other hand, have approved this kind of ʿatf; they argue for the reading of Ḥamza: since the noun that the pronoun in bihi refers to (i.e. Allah) is included in the verse, the ʿatf is plausible. It would be implausible only if the noun was not included. A similar example to the reading of Ḥamza
(45)
is to be found in the following line of verse :

FaI-yawma qad bitta tahjūnā wa tashtimunā fa-dhhab
famā bika wa al-ayyāmi min ʿajabi.

"Now you keep defaming us and calling us names. Then go! this is not unexpected from you and time."

Either reading is plausible; The JR is more probable since it has the common usage of ʿatf; the reading of Ḥamza, although less common, is also acceptable.

4 . 14 . 75 / 1-2 (Lā uqsimu bi-yawmi al-qiyāmati. Wa lā uqsimu bil-nafsi al-lawwāmati)

" I do call to witness the resurrection day; And I do call to witness the self-reproaching spirit: (eschew evil)."

There are two readings in these verses: The first is la-uqsimu, which is read by Qunbul. The second is lā uqsimu, which is read by all other readers (46)

The JR regards lā as zā'ida as in 7 / 12 mā mana^caka allā tasjuda, "God said: what prevented thee from bowing down", and 57 / 29 Li'allā ya^clama ahlu al-kitābi allā yaqdirūna ^calā shay'in min fadli Allāhi, " That the people of the Book may know that they have no power whatever over the grace of God". But lā in the second verse of this chapter

(47) is used for negation . Thus Allah, according to this view, has sworn by the day of resurrection but not sworn by the self-reproaching spirit. Other scholars hold the opinion that lā is not zā'ida, but is connected with other verse in the Qur'an and is used here to deny what the unbelievers say. Thus here, the meaning could be: " No (to unbelievers) I swear by..., . The reason why they hold this opinion is that the whole Qur'an should be regarded as one scripture, and that a question raised in a given chapter can ,according to this, be

(48) answered in another chapter . An example of this is 15 / 6 innaka la-majnūnun, " Truly thou art mad, (or possessed)!"

which is answered in 68 /2 Mā anta bi-ni^cmati rabbika bi-mainūnin. "Thou art not, by the grace of thy lord, mad or possessed". al-Farrā' supports this opinion by stating that: (i) an utterance cannot start with a zā'ida since it would be difficult to recognize as such in an initial position, and (ii) lā as zā'ida can only be used in negative sentences, as in the

(49)

following line of verse by Jarīr : Wa mā kāna yardā rasūlu Allāhi fi^clahumā wa al-tayyibāni Abū Bakrin wa lā ^cUmaru. "The messenger of God would not be satisfied with their deeds, and neither would the two kind (figures) Abū Bakr nor ^cUmar", where lā is zā'ida, and the sense is: Abū Bakrin wa ^cUmaru.

The reading of Qunbul la-uqsimu is to be interpreted simply as lām al-qasam + the verb. This reading is adopted by al-Ḥasan al-Baṣrī and al-A^craj. al-Ḥasan maintains that Allah swears by the day of resurrection but not by the self-reproaching spirit

(50)

Grammarians, especially al-Khalīl and Sibawayh, regard this reading as unacceptable because, they

(51)

assert the correct form should be la-uqsimanna, as in 27 /21 la-u^cadh^hhibannahū ^cadhāban shadīdan, "I will certainly punish him with a severe penalty".

The only possibility for this reading is, as Makkī suggests, to regard uqsimu as a ḥāl to an elliptical statement beginning

(52)

la'anā, with the sense of "I reject what you say". Ibn Hishām accepts the reading of Qunbul and regards the omission of the -anna as grammatically valid as is the

omission of the la in other cases, e.g. (53) : Wa qatīla murrata
ath'aranna fainnahū firghun wa inna akhākumu lam
yuth'ari. "I will avenge the murdered person of Murra, for
 he was wantonly murdered, and your brother has not been
 avenged."

The JR is more acceptable because it does not require the
 convention of grammar to be disregarded. The reading of
 Qunbul would give good sense, but the omission of the -anna is
 grammatically less common.

Notes

- 1-Semaan, p. 26.
- 2-al-Qaysī, A, vol. 1, p. 237. See also Ibn al-Jawzī, vol. 1, p. 69, and al-Dānī, p. 73.
- 3-al-Qaysī, A, vol. 1, p. 237.
- 4-Ibn Zanjula, p. 94. See also al-Qaysī, A, vol. 1, p. 237.
- 5- al-Qaḍī, p. 39. See also Ibn al-Jazarī, A vol. 2, p. 220, and al-Qaysī, A, vol. 1, p. 260
- 6- Ibn Khālawayh, A, p. 88. See also al-Ḥutay'a, p. 356, and Ibn Hishām p. 223.
- 7- Dimashqiyya, p. 102. See also al-Qaysī, A vol. 1, p. 261
- 8- Sībawayh, vol. 3 , p. 38
- 9- Ibn al-Jazarī, A, vol. 2 , p. 302. See also al-Qaysī, A, vol. 2, p. 35, and al-ʿUkburī, vol. 2, p. 43
- 10- al-Qaysī, A, vol. 2, p. 35. See also Sībawayh, vol. 1, p. 257.
- 11- al-ʿUkburī, vol. 2, p. 43. See also Ibn Khālawayh, A, p. 209.
- 12- al-Qaysī, A, vol. 2, p. 35. See also Ibn Zanjula, p. 386.
- 13-al-Qaysī, A, vol. 1, p. 453 . See also Ibn Zanjula, p. 273, and al-Nasafī, vol. 2, p. 35.
- 14-al-Qaysī, A, vol. 1, p. 453.
- 15- Ibn Zanjula, p. 273.
- 16- Ibn al-Jazarī, A, vol. 2, p. 381. See also al-Qaysī, vol. 2, p. 302.
- 17-Ibn Zanjula, p. 693. See also al-Naḥḥās, A, vol. 3, p.309.
- 18- al-Nasafī, vol. 4, p. 211. See also Ibn al-Shajarī, p. 208, and al-ʿAynī vol.1, p. 462.

- 19- al-Qaysī, A, vol. 1, p. 406. See also Ibn Kathīr, A, vol. 2, p. 24, and Ibn Zanjula, p. 221
- 20- al-Qaysī, A, vol. 1, p. 407
- 21- Ibn Zanjula, p. 423
- 22- al-Qaysī, A, vol. 1, p. 407
- 23- Ibn al-Jazarī, A, vol. 2, p. 349. See also al-Qaysī, A, vol. 2, p. 201
- 24- Ibn Khālawayh, A, p. 292.
- 25- al-Qaysī, A, vol. 2, p. 201. See also Ibn Zanjula, p. 583.
- 26- al-Qurtubī, vol. 9, p. 69. See also Ibn al-Jazarī, A, vol. 2, p. 290, and al-Qaysī, A, vol. 1, p. 535.
- 27- Ibn Zanjula, p. 347. See also al-Qaysī, A, vol. 1, p. 535.
- 28- Ibn Jinnī, A, vol. 2, p. 397.
- 29- al-Nasafī, vol. 2, p. 197. See also Dimashqiyya, p. 135.
- 30- Ibn al-Jazarī, A, vol. 2, p. 332. See also al-Qaysī, A, vol. 2, p. 136 and Ibn Mujāhid, p. 455.
- 31- Ibn Zanjula, p. 497. See also al-Qaysī, A, vol. 2, p. 136.
- 32- al-Naḥḥās, A, vol. 2, p. 439.
- 33- Ibn al-Jazarī, A, vol. 2, p. 242. See also al-Qaysī, A, vol. 1, p. 361.
- 34- al-Qaysī, A, vol. 1, p. 361. See also Sayyid Quṭub, A, vol. 1, p. 496.
- 35- Ibn Hishām, p. 258. See also al-Tanūkhī, pp. 85, 86.
- 36- Ibn al-Jazarī, A, vol. 2, p. 248. See also al-Qaysī, A, vol. 1, p. 381, and al-ʿUkburī, vol. 1, p. 101.
- 37- al-Qaysī, A, vol. 1, p. 382.
- 38- Ibn Zanjula, p. 195
- 39- al-Qaysī, A, vol. 2, p. 3. See also Ibn al-Jazarī, A, vol. 2, p.

293 , and al-Nasafī, vol. 2, p. 211.

40- Ibn Zanjula, p. 354, See also al-Naḥḥās, A, vol. 2, p. 120.

41- Sībawayh, vol. 1, p. 315. See also Ibn Yaʿish , vol. 2, p. 107, and al-Naḥḥās, A, vol. 2, p. 121.

42- al-Ishmūnī, vol 3, p. 157.

43-al-Farrā', vol. 1,p. 252. See also al-Qaysī, A, vol. 1, p. 375, and al-Ṭabarī, vol. 7, p. 519.

44- Ibn Zanjula, p. 189.

45- Id, p. 190.

46- Ibn al-jazarī, A, vol. 2, p. 393. See also al-Qaysī, A, vol. 2, p. 349, and al-Farrā' , vol. 3, p 207.

47- al-Qaysī, A, vol. 2, p. 349.

48- Ibn Zanjula, p. 736. See also Ibn Hishām, p. 328.

49- al-Farrā', vol. 3, p. 207. See also al-Mubarrid, p. 125, and al-Ṣāwī, p. 263, and al-Lughawī, p. 38.

50- Ibn Jinnī, B , vol. 2, p. 341. See also Ibn Zanjula,p 735.

51- al-Qaysī, A, vol. 2, p. 349.

52- Ibid.

53- Ibn Hishām, p. 845. See also Ibn Manẓūr, vol. 2. p. 1084, and al-Qaysī, A, vol. 2, p. 349.

Index III: Nahw

Sūra	verse	1st. Reading	2nd. R	3rd. R	4th. R
2	37	Ādamu... kalimātin	Ādama... kalimātun		
2	58	see index 1			
2	102	see index 1			
2	117	fa-yakūnu	fa-yakūna		
2	119	see index 1			
2	158	see index 1			
2	159	see index 1			
2	165	yarā al-ladhīna ẓalamū	tarā al-ladhīna ẓalamū		
2	177	laysa al-birra	laysa al-birru		
2	177	wā lakinna al-birra	wā lākin al-birru		
2	184	fidyatun ṭaʿāmu miskinin	fidyatu ṭaʿāmi masākinin		
2	184	taṭawwaʿa	yaṭṭawwaʿ		
2	197	rafatha fusūqa jidlā	rafathun fusūqun jidlā		
2	214	ḥattā yaqūla	ḥattā yaqūlū		
2	219	al-ʿafwa	al-ʿafwu		

2	233	lā tuḍārra	lā tuḍārru		
2	240	waṣiyyatan	waṣiyyatun		
2	245	see index 1			
2	254	lā bay [°] un fihi khullatun shafā [°] atun	lā bay [°] a fihi khullata shafā [°] ata		
2	259	see index 1			
2	271	see index 1			
2	282	an... fa- tudhakkira	in... fa- tudhakkiru	an... fa- tudhkira	
2	282	tijāratān	tijāratun		
2	284	fa-yaghfiru yu [°] adhhibu	fa-yaghfir yu [°] adhib		
3	19	see index 1			
3	36	see index 1			
3	37	see index 1			
3	45	anna	inna		
3	47	fa-yakūnu	fa-yakūna		
3	49	annī	innī		
3	80	wa lā ya'murakum	wa lā ya'murukum		
3	81	limā	lamā		
3	120	see index 1			
3	154	kullahū	kulluhū		
3	171	see index 1			
3	178	see index 1			
3	180	yaḥsabanna	taḥsabanna		

3	181	see index 1			
3	188	taḥsabanna	yaḥsabanna		
3	188	taḥsabanna- hum	yaḥsibunna- hum		
4	1	al-arḥāma	al-arḥāmi		
4	11	wāḥidatan	wāḥidatun		
4	16	see index 2			
4	28	tijāratan	tijāratun		
4	40	ḥasanatan	ḥasanatun		
4	66	qalīlun	qalīlan		
4	95	ghayru	ghayra		
5	6	arjulakum	arjulikum		
5	45	al-ʿayna al-anfa al-udhuna al-sinna al-jurūḥa	al-ʿayna al-anfa al-udhuna al-sinna al-jurūḥu	al-ʿaynu al-anfu al-udhunu al-sinnu al-jurūḥu	
5	47	wal- yaḥkum	wa li- yaḥkum		
5	53	wa yaqūlu	yaqūlu	wa yaqūla	
5	57	wa al-kuffāra	wa al-kuffāri		
5	60	see index 1			
5	71	takūna	takūnu		
5	95	fa-jazā'un mithlu	fa-jazā'u mithli		
5	95	kaffāratun ṭaʿāmu	kaffāratu ṭaʿāmi		
5	107	see index 1			

5	112	yastaṭīʿu rabbuka	tastaṭīʿu rabbaka		
5	119	yawmu	yawma		
6	23	takun fitnatuhum	takun fitnatahum	yakun fitnatahum	
6	23	rabbinā	rabbanā		
6	27	nukadhdhiba nakūna	nukadhdhibu nakūna	nukadh- dhibu nakūnu	
6	32	wa la-ddāru al-ākhiratu	wa la-dāru al-ākhirati		
6	54	see index 1			
6	55	see index 1			
6	57	yaquṣṣu	yaqḍi		
6	83	darajātin	darajāti		
6	94	baynakum	baynukum		
6	96	see index 1			
6	99	wa jannātin	wa jannātun		
6	109	annahā	innahā		
6	137	see index 1			
6	139	see index 1			
6	145	see index 1			
6	153	see index 1			
7	26	wa libāsu	wa libāsa		
7	32	khāliṣatan	khāliṣatun		
7	44	see index 1			

7	54	al-shamsa al-qamara al-nujūma musakhkh- arātin	al-shamsū al-qamaru al-nujūmu musakhkh- arātun		
7	59	ghayruhū	ghayrihi		
7	149	see index 1			
7	150	ibna umma	ibna ummi		
7	161	see index 1			
7	164	ma ^c dhiratan	ma ^c dhiratun		
8	11	yughashsh- ikūm al-nu ^c āsa	yaghsh- ākūm al-nu ^c āsu	yughsh- ikūm al-nu ^c āsa	
8	17	see index 1			
8	18	see index 1			
8	19	see index 1			
8	59	yaḥsabanna alladhīna	taḥsabanna alladhīna		
8	59	innahum	annahum		
9	31	ʿuzayrun	ʿuzayru		
9	61	udhunu khayrin	udhunun khayru		
9	61	wa raḥmatun	wa raḥmatin		
9	66	see index 1			
9	107	wa al-ladhīna	al-ladhīna		
9	100	tajrī taḥtahā	tajrī min taḥtiḥā		
9	109	see index 1			

9	110	see index 1			
10	11	see index 1			
10	23	matā ^{ca}	matā ^{cu}		
10	27	see index 1			
10	61	aṣghara akbara	aṣgharu akbaru		
10	81	al-siḥru	āl-siḥru		
10	90	see index 1			
11	25	see index 1			
11	40	kullin zawjayni	kulli zawjayni		
11	46	ḥamalun ghayru	ḥamila ghayra		
11	46	tas'al- ni	tas'al- nī	tas'al- anni	tas'al- annī(1)
11	66	yawmi-idhin	yawma-idhin		
11	68	see index 2			
11	71	Yaḥqūba	Yaḥqūbu		
11	81	imra'ataka	imra'atuka		
11	111	see index 1			
12	4	see index 2			
12	19	see index 1			
12	76	darajātin	darajāti		
12	90	see index 2			
12	100	yā abati	yā abata		
12	110	fa-nujjiya	fa-nunjī		

(1) The fifth reading by Ibn Kathīr is tas'alanna

13	4	wa zarʿun wa nakhīlun ṣinwānun wa ghayru	wa zarʿin wa nakhīlin ṣinwānin wa ghayri		
14	2	Allahi	Allahu		
14	19	see index 1			
14	22	bi- muṣrikhiyya	bi- muṣrikhiyyi		
14	46	li-tazūla	la-tazūlu		
15	8	see index 1			
16	2	see index 1			
16	12	al-shamsa al-qamara al-nujūmu musakhkh- arātun	al-shamsa al-qamara al-nūjūma musakhkh- arātin	al-shamsu al-qamaru al-nujūnu musakhkh- aratun	
16	27	see index 1			
16	40	fa-yakūnu	fa-yakūna		
17	7	see index 1			
17	23	see index 1			
17	38	see index 1			
17	102	see index 1			
18	25	thalatha mi'ati	thalatha mi'atin		
18	26	see index 1			
18	44	al-ḥaqqi	al-ḥaqqu		
18	47	see index 1			
18	70	see index 1			

18	71	see index 1			
18	88	jazā'an	jazā'u		
18	102	see index 1			
19	6	yarithunī wa yarithu	yarithnī wa yarith		
19	19	see index 1			
19	24	see index 1			
19	34	qawla	qawlu		
19	35	fa-yakūnu	fa-yakūna		
19	36	see index 1			
19	42,43, 44,45	see index 2			
19	47	yā abati	yā abata		
20	12	see index 1			
20	63	see index 1			
20	69	talqaf	talaqqaf	talqafu	
20	77	lā takhāfu	lā takhaf		
20	87	see index 1			
20	102	see index 1			
20	112	yakhāfu	yakhaf		
20	119	see index 1			
21	45	yakhāfu	yakhaf		
21	45	yasma ^{cu} al-ṣummu	tusmi ^{cu} al-ṣumma		
21	47	mithqāla	mithqālu		
21	80	see index 1			
21	88	see index 1			

22	19	see index 2			
22	23	wa lu'lu'an	wa lu'li'in		
22	25	sawā'an	sawā'un		
23	27	kullin	kulli		
23	52	see index 1			
23	87	lil-Lāhi	Allahu		
23	89	lil-Lāhi	Allāhu		
23	92	°ālimi	°ālimu		
23	111	see index 1			
24	6	arba°u	arba°a		
24	7	see index 1			
24	9	khāmisata	khāmisatu		
24	9	anna ghaḍaba	an hgaḍiba		
24	31	ghayra	ghayri		
24	36	see index 1			
24	40	saḥābun ẓulumātun	saḥābu ẓulumātin	saḥābun ẓulumātin	
24	45	see index 1			
24	55	istakhlafa	ustukhlifa		
24	57	see index 1			
24	58	thalātha °awrātin	thālathu °awrātin		
25	10	wa yaj°al	wa yaj°alu		
25	25	wa nuzzila al-malā'ikatu	wa nunzilu al-malā'ikata		
25	60	see index 1			
25	69	see index 1			

26	193	see index 1			
26	197	see index 1			
27	7	bi-shihābin	bi-shihābi		
27	22	Saba'in	Saba'a	Saba'	
27	25	allā yasjudū	alā yā usjudū		
27	49	la- nubayyi- tannahu la-naqūlanna	la- tubayyi- tunnahū la-taqūlunna		
27	51	see index 1			
27	80	see index 1			
27	81	see index 1			
27	82	see index 1			
27	89	faza ^{ci} in yawma-idhin	faza ^{ci} yawmi-idhin	faza ^{ci} yawma- idhin	
28	6	see index 1			
28	23	see index 1			
28	26	see index 2			
28	27	hātayni	hātaynni		
28	32	fa-dhānika	fa-dhānnika		
28	34	yūṣaddiqunī	yūṣaddiqnī		
29	25	mawaddata baynikum	mawaddatun baynakum	mawaddatu baynikum	
29	66	see index 1			
30	10	ḥāqibata	ḥāqibatu		
30	39	li-yarbuwa	li-turbū		

30	52	see index 1			
30	53	see index 1			
31	3	raḥmatan	raḥmatun		
31	6	yattakhi- dhahā	yattakhi- dhuhā		
31	16	mithqāla	mithqālu		
31	27	wa al-baḥru	wa al-baḥra		
32	24	see index 1			
33	30	yuḍāʿaf al-ʿadhābu	nuḍaʿʿif al-ʿadhāba	yuḍaʿʿaf al-ʿadhābu	
34	3	see index 1			
34	5	alīmun	alīmin		
34	12	al-rīḥa	al-rīḥu		
34	15	li-Saba'in	li-Saba'a		
34	16	ukulin khamṭin	ukuli khamṭin		
34	17	see index 1			
34	20	see index 1			
35	3	ghayru	ghayri		
35	33	wa lu'lu'an	wa lu'lu'in		
35	36	see index 1			
36	5	tanzīla	tanzīlu		
36	32	see index 1			
36	35	ʿamilathu	ʿamilat		
36	39	wa al-qamara	wa al- qamaru		
36	70	see index 1			

36	82	fa-yakūnu	fa-yakūna		
37	6	bi-zīnatin al-kawākibi	bi-zīnatin al-kawākiba	bi-zīnati al-kawākibi	
37	12	see index 1			
37	102	see index 1			
37	126	Allaha rabbakum wa rabba	Allahu rabbukum wa rabbu		
38	46	bi-khālisatin	bi-khālisati		
38	84	fal-ḥaqqu wa al-ḥaqqā	fal-ḥaqqā wa al-ḥaqqā		
39	38	kāshifātu ḍurrihī	kāshifātun ḍurrahu		
39	38	mumsikātu raḥmatihī	mumsikātun raḥmatahu		
39	42	see index 1			
40	26	see index 1			
40	35	qalbi	qalbin		
40	46	see index 1			
40	68	fa-yakūnu	fa-yakūna		
41	19	see index 1			
41	29	see index 2			
42	3	see index 1			
42	30	see index 1			
42	35	wa yaʿlama	wa yaʿlamu		
42	51	yursila fa-yūḥiya	yursilu fa-yūḥi		
43	5	see index 1			

43	35	see index 1			
43	71	tashtahihi	tashtahī		
43	88	wa qīlihī	wa qaylahū		
44	7	rabbi	rabbu		
44	49	see index 1			
45	4,5	āyātun āyātun	āyātin āyātin		
45	11	alīmun	alīmin		
45	14	see index 1			
45	21	sawā'an	sawā'un		
45	32	al-sā'atu	al-sā'ata		
46	12	see index 1			
46	16	see index 1			
46	25	see index 1			
47	25	see index 1			
51	23	mithla	mithlu		
51	46	wa qawma	wa qawmi		
52	21	see index 1			
52	23	laghwaun ta'thimun	laghwa ta'thīma		
52	28	see index 1			
53	51	see index 2			
55	12	wa al-ḥabbu dhū	wa al-ḥabba dhā		
55	12	wa al- rayḥānu	wa al- rayḥāni		
55	22	see index 1			

55	35	wa nuḥāsun	wa nuḥāsin		
55	78	dhū	dhi		
56	22	wa ḥūrun ḥinun	wa ḥūrin ḥinin		
57	5	see index 1			
57	8	see index 1			
57	10	wa kullan	wa kullun		
57	11	see index 1			
57	24	Allaha huwa al-ghaniyu	Allaha al- ghaniyyu		
59	7	see index 1			
61	8	mutimmu nūrihi	mutimmun nūrahū		
61	14	ansaran lil-Lāhi	ansara Allāhi		
63	10	wa akun	wa akūna		
65	3	bālighu amrihi	bālighun amrahū		
70	10	see index 1			
70	11	yawmi-idhin	yawma-idhin		
70	16	nazzāʿatan	nazzāʿatun		
72	3,4	see index 1			
72	5	see index 1			
72	6	see index 1			
72	7	see index 1			

72	8,9 10,11, 12,13 14	see index 1			
73	9	rabbu	rabbi		
73	20	nişfahū thuluthahū	nişfihi thuluthihi		
75	1	see index 1			
76	4	see index 2			
76	21	°āliyahum	°ālīhim		
76	21	kuḫḫrun istabraḫun	kuḫḫrin istabraḫin	kuḫḫrun istabraḫin	
78	37	rabbi al-raḫmāni	rabbi al-raḫmānu	rabbu al- raḫmānu	
80	4	fa-tanfa°ahū	fa-tanfa°uhū		
80	25	see index 1			
82	19	yawma	yawmu		
85	15	al-majīdu	al-majīdi		
85	22	maḫfūzin	maḫfūzun		
86	4	see index 1			
88	11	see index 1			
90	13,14	see index 1			
91	15	wa lā yakhāfu	fa-lā yakhāfu		
111	4	ḫammalata	ḫammalatu		

Conclusion:

i- Of most of the readings in the naḥw index it can be said that the grammatical variations do not affect the general meaning of the verse . This is exemplified in 4. 3. wa al-shamsa wa al-qamara wa al-nujūmu musakhkharātun /wa al-shamsa wa al-qamara wa al-nujūma musakhkharātīn /wa al-shamsu wa al-qamaru wa al-nujūmu musakhkharātun; .

4. 8. Ya^cqūba /ya^cqūbu and,

4. 10. kullahū /kulluhū. These readings are due to the variations in al-ḥarakāt al-i^crābiyya, but the meaning of the verse is not affected. These readings also represent the first category of Ibn Qutayba's classification.

ii- There are ,however, a number of readings in the naḥw index, where the meaning is affected by the variations in al-ḥarakāt al-i^crābiyya. This can be seen in 6. 3. wa lā tus'alu /wa lā tas'al ^can aṣḥābi al-jahīmi, and in 6. 7. wa lā yushriku /wa lā tushrik fī ḥukmihi aḥadā. In these two examples, the sense has been changed from its being a general statement to its being a direct prohibition.

In some cases al-ḥarakāt al-i^crābiyya affect the structure of the verse, while the general meaning is only slightly affected. This can be seen, for example, in 4. 1. fa-talaqqā Ādamu min rabbihi kalimātin / fa-talaqqā Ādama min rabbihi kalimātun, and in 6. 9. wa min al-nāsi man yashtarī lahwa al-ḥadīthi li-yuḍilla ^can sabili Allāhi biḡhayri cilmin wa yattakhidhahā /wa yattakhidhuhā huzuwan. Here

al-ḥarakāt al-iʿrābiyya have changed the function of the words, the meaning being somewhat affected without any change in the subject matter of the verse.

iii- Most of the naḥw readings are based on the regular rules of Arabic grammar. This is the case even with readings which allow for more than one grammatical possibility, as in 4. 9. ghayra /ghayri; 7. 1. wa mā ʿamilathu aydihim /wa mā ʿamilat aydihim, and 4. 7. alimūn /alimin. All these readings have more than one grammatical interpretation, and all are valid.

iv- There are, however, a few readings which show some diversities in their explanations. This can be seen in 4. 12. yā abati /yā abata, where the second reading is criticized by many grammarians because it does not conform either to the normal vocative or to the form with the possessive suffix which is generally pronounced with kasra. This can also be seen in 4. 14. lā uqsimu /la-uqsimu, where both al-Khalīl and Sibawayh reject the second reading because they assert the correct form should be la-uqsimanna. Despite the fact that some of these readings were criticized, and sometimes rejected, there are some grammarians who accept them and consider them as valid. This, of course, reflects the different opinions of thought and school in Arabic grammar. The Kufan school of grammar acknowledged more than the Basran school the qirā'āt as sources and they cite them, as well as poetry, in their books of grammar.

v- There are some readings which involve accidentence ṣarf, in the naḥw index, as in 11 /68 Thamūda /Thamūdan, and 7. 6. salāsila /salāsilan. These readings represent the feature of using or not using the tanwīn at the end of a word. These readings are also classified in the luḡhāt index, since they can be regarded as dialectal variations. al-Kisā'i and some other Kufan grammarians say that certain Arab tribes used tanwīn universally except in words on the measure of af'alu.

Chapter V
Balāgha

Definition:

Balāgha in this chapter signifies the use of the most expressive means of presentation. It includes fluency, style, usage, pronunciation, and content.

al-Rummānī (d. 386. A. H.) defines balāgha as conveying a concept to the mind by means of the most effective wording. Kamāl Abū Deeb is of the opinion that balāgha is: "The power for self-expression and communication in an effective manner; rhetoric"⁽¹⁾.

In this study, however, balāgha is considered as a criterion which shows whether one reading of a given verse is more plausible than another.

There are certain aspects of balāgha involved in the seven readings of the Qur'an. We have found 295 readings which reflect some balāghī elements. This is why scholars paid great attention to balāghat al-Qur'ān and maintained that a commentator on the Qur'an must have an adequate background in balāgha⁽²⁾. The following readings will be examined in the light of balāgha, since they are selected to represent the balāgha readings.

Examples:

5. 1. 111 / 4-5 . (Wa imra'atuhū hammālata al-ḥatabi. Fī jidiḥā ḥablun min masadin.)

" His wife shall carry the (crackling) wood_ as fuel! _ A twisted rope of palm-leaf fibre round her (own) neck! "

There are two readings in this verse: The first is hammālata, which is read by °Āṣim. The second is hammālatu, which is read by all other readers (3).

The JR regards hammālatu as either a ṣifa or a khavar of imra'atuhū. If it is a ṣifa, then the khavar of imra'atuhū would be fī jidihā ḥablun min masadin, but if hammālatu is a khavar, then fī jidiha ḥablun min masadin is a second khavar (4).

The reading of °Āṣim regards the naṣb on hammālata as being uṣlūb al-dhamm. Umm Jamīl is condemned for her misbehavior and hostility to the Prophet. She used to scatter thorns in the way of the Prophet during the night, so that his feet bled. This reading has therefore, a greater rhetorical impact. It was preferred by al-°Ukburī and al-Nasafī, on this account, although al-°Ukburī states that it may also be a ḥāl (5).

5.2. 43 / 19 (Wa ja°alū al-malā'ikata al-ladhīna hum ṣibādu al-raḥmāni ināthan, a-shahidū khalqahum sa-tuktabu shahādatuhum wa yus'alūna)

"And they make into females angels who themselves serve God. Did they witness their creation? Their evidence will be recorded, and they will be called to account!"

There are two readings in this verse: The first is ṣinda which is read by Nāfi°, Ibn Kathīr, and Ibn °Āmir. The second is ṣibādu, which is read by all other readers (6).

The JR ʿibādu is in line with 21 / 26 Wa qālū ittakhada al-rahmānu waladan subhānahū bal ʿibadun mukramūna , " And they say : " (God) most gracious has begotten offspring ". Glory to Him ! they are (but) servants raised to honour." Thus according to this reading , there is no difference between the angels and the children of Ādam, since both are regarded as servants. Also this reading gives evidence that the angels cannot be sons of Allah, since a son cannot become a servant (7).

In the other reading ʿinda is in line with 21 / 19 wa man ʿindahū lā yastakbirūna ʿan ʿibādatihī , "Even those who are in his (very) presence are not too proud to serve Him", and 7 / 206 Inna al-ladhīna ʿinda rabbika lā yastakbirūna ʿan ʿibādatihī , " Those who are near to thy lord, disdain not to do Him worship:". Moreover, this reading gives the angels higher status.

Both readings are plausible, but the latter has the advantage of balāgha .

5 . 3. 52 / 28. (Innā kunnā min qablu nadʿūhu innahū huwa al-barru al-rahīmu)

"Truly, we did call unto Him from of old: Truly it is He, the beneficent, the merciful".

There are two readings in this verse : The first is annahū , which is read by Nāfiʿ and al-Kisā'i. The second is innahū , which is read by all other readers (8).

The JR innahū makes a break and renders the second

half as independent statement. This reading has been chosen by Makki b. Abi Tālib because of its general application; he said: "Verily, our lord is always beneficent and merciful" (9).

The reading of Nāfi^c and al-Kisā'i annahū connects the sense with the previous sentence. According to this reading, there is a suppressed preposition, i. e. liannahū huw al-barru al-rahīmu (10) and the sense is: "We did call unto Him from of old because He is the beneficent, the merciful".

The reading of Nāfi^c and al-Kisā'i keeps continuity of the naẓm, while the JR has an advantage in balāgha in that it glorifies and praises Allah a more general sense.

5. 4. 5 / 13 (Faḥimā naqḍihim mīthāqahum la^cannāhum wa ja^calnā qulūbahum qāsiyatan yuḥarrifūna al-kalima ^can mawāḍi^cihi wa nasū ḥaẓẓan mimma dhukkirū bihī, wa lā tazālu tattali^cu ^calā khā'inatin minhum illā qalīlan minhum fa-^cfu ^canhum wa iṣḥāḥ, inna Allāha yuḥibbu al-muḥsinīna).

"But because of their breach of their covenant, We cursed them, and made their hearts grow hard: they change the words from their (right) places, and forget a good part of the message that was sent them, nor wilt thou cease to find them-barring a few-ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for God loveth those who are kind."

There are two readings in this verse: The first is qasiyya, which is read by Ḥamza and al-Kisā'i. The second is

(11)

qāsiya, which is read by all other readers

The JR is on the measure fāʿila, the reason, they say, is the occurrence of the same word on the same measure in 39 /22 fa-waylun lil-qāsiyati qulūbuhum min dhikri Allāhi,

"Woe to those whose hearts are hardened against celebrating the praises of God!", where there is no variant reading (12)

In such cases, readers always refer to other verses about whose reading there is no dispute.

The reading of Ḥamza and al-Kisā'i takes as its justification the assertion that the measure faʿil is more intensive than fāʿil. An alternative explanation is that, qasiyya means "Impure" as in al-dirham al-qasiyy, i.e. made of debased metal, silver being mixed with copper or lead. The hearts of these people are not pure, but full of evil deeds (13)

The two readings are equally valid derivatives from the same root, like ʿālim and ʿalīm.

5.5. 20 /80-81 (Yā banī Isrā'ila qad anjaynākum min ʿaduwwikum wa wāʿdnākum jāniba al-tūri al-aymana wa nazzalnā ʿalaykum al-manna wa al-salwā. Kulū min ṭayyibāti mā razaqnākum wa lā tatghaw fihi fa-yaḥilla ʿalaykum ghaḍabī wa man yaḥlil ʿalayhi ghaḍabī faqad hawā)

" O ye children of Israel! We delivered you from your enemy , and We made a covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and Quails: (Saying): " Eat of

the good things We have provided for your sustenance, but commit no excess therein, lest My wrath should justly descend on you: and those on whom descends My wrath do perish indeed! ".

There are two readings in this verse: The first is anjaytukum, wāʿadtukum, razaqtukum in the singular, which is read by Ḥamza and al-Kisā'i. The second is anjaynākum, wāʿadnākum, razaqnākum in the plural, which is read by all other readers (14).

Allah's speaking in the plural, as in the JR, is very common in the Qur'an as in 2/50 fa-anjaynākum wa aghraqnā āla firʿawna " And saved you and drowned Pharaoh's people ", and 2/49 Wa idh najjaynakum " And remember, We delivered you " . The plural is almost always used in admonitory or threatening utterances (15).

The reading of Ḥamza and al-Kisā'i is supported by the fact that the last sentence of the verse is in the singular: fa-yahilla ʿalaykum ghaḍabī wa man yahliḥ ʿalayhi ghaḍabī faqad hawā.

Thus the reading of Ḥamza and al-Kisā'i keeps the nazm constant. But the JR has more balāgha, and also has internal Qur'anic support (16).

5.6. 22/45 (Faka'ayyin min qaryatin ahlaknāhā wa hiya zālimatun fahiya khāwiyatun ʿalā ʿurūshihā wa bi'rīn muʿattalatin wa qaṣrin mashīdin).

" How many populations have We destroyed, which were given to wrong-doing? They tumbled down, on their roofs. And how many wells are lying idle and neglected, And castles lofty and well-built ?".

There are two readings in this verse :The first is ahlaktuhā, which is read by Abū ʿAmr . The second is ahlaknāhā, which is read by all other readers (17)

Ahlaknāhā suggests the glorification of Allah; This is appropriate here since the subject is the punishment of unbelievers. Moreover there is unanimous agreement among the seven readers on the same form of the following verses:

(i) 28 /58 Wa kam ahlaknā min qarytin, "And how many populations We destroyed "

(ii) 7 /4 Wa kam min qaryatin ahlaknāhā, "How many towns have We destroyed (for their sins)"

(iii) 77 /16 Alam nuhlik al-awwalīna, "Did We not destroy the men of old (for their evil) ".

Moreover Ibn Zanjula states that all passages dealing with destruction in the Qur'an use the plural rather than the singular (18)

The reading of Abū ʿAmr ,on the other hand, continues the naẓm of the passage; The preceding section of which is: fa-amlaytu lil-kāfirīna thumma akhadhtuhum, "But I granted respite to the unbelievers, and (only) after that did I punish them:", and the following section: thumma akhadhtuhā wa ilayya al-maṣīru.

"In the end I punished them. To me is the destination
(of all) " .

al-ʿUkburī says about the two readings that there is
no difference in meaning between ahlaktuhā and
ahlaknāhā . In terms of balāgha ⁽¹⁹⁾, however, ahlaknāhā
is richer, since it is more majestic .

5 . 7. 67 / 29 (Qul huwa al-rahmānu āmannā bihī wa
ʿalayhi tawakkalnā fa-sa-taʿlamūna man huwa fī ḍalālin
mubīnin)

"Say : "He is (God), most Gracious : we have
believed in Him, and on Him have we put our trust:
So, soon will ye know which (of us) it is that is in
manifest error " .

There are two readings in this verse: The first is
fa-sa-yaʿlamūna, which is read by al-Kisā'i. The second is
fa-sa-taʿlamūna, which is read by all other readers ⁽²⁰⁾

The JR has the second person . The use of this person
produces admonitory affect known as uslūb al-muwājahā,
speaking as though face to face with the unbelievers, ⁽²¹⁾

Moreover, this reading makes the naẓm constant because
most of the preceding verses include verbs and pronouns in
the second person (e.g. qul ara'aytum jundun lakum,
yanṣurukum , yarzuqukum, anṣa'akum wa jaʿala lakum, wa
mā tashkurūna, dhara'akum wa ilayhi tuḥsharūna .). In the
third place, it is unanimously agreed that in verse 17 of the

same chapter the reading is in the second person; ⁽²²⁾ fa-sa-taʿlamūna kayfa nadhīr "So that ye shall know how (terrible) was My warning?".

The reading of al-Kisāʾī has the third person. This reading has less support from the point of view of nazm; however it agrees with 67 /28 faman yujīru al-kāfirīna " Yet who can deliver the unbelievers ." and 67 /21 ball lajjū fī ʿutuwwin wa nūfūrīn " Nay, they obstinately persist in insolent impiety and flight (from the truth)".

Thus the JR is more plausible than that of al-Kisāʾī from the points of view of both balāgha and nazm.

5 .8. 3 /187 (Wa idh akhada Allāhu mithāqa al-ladhīna ūtū al-kitāba la-tubayyinunnahū lil-nāsi wa lā taktumūnahū fa-nabadhūhu warāʾa zūhūrihim wa ishtaraw bihī thamanan qalīlan fa-biʿsa mā yashtarūna.)

"And remember God took a covenant from the people of the Book, to make it known and clear to mankind and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! and vile was the bargain they made !."

There are two readings in this verse: The first is la-yubayyinunnahū lil-nāsi wa lā yaktumūnahū with yu and ya in both of the verbs, which is read by Abū ʿAmr, Ibn Kathīr, and Abū Bakr. The second is la-tubayyinunnahū lil-nāsi wa lā taktumūnahū with tu and ta in both of the verbs, which

(23)
is read by all other readers

In the first reading both verbs are linked to the previous sentence, which is in the third person: al-ladhīna ūtū al-kitāba, and also the following: fa-nabadhūhu warā'a zuhūrihim wa ishtaraw bihī thamanan qalīlan. Abū 'Amr argues for his reading that the Qur'an used the third person fa-nabadhūhu (i.e. not fa-nabadhtumūhu), so to read with the same person gives a more constant style to the verse.

The JR with tu and ta has the second person. This agrees with 3 / 81 Wa idh akhada Allāhu mīthāqa al-nabiyyīna lamā ātaytukum (i.e. not ātākum) min kitābin wa hikmatin.⁽²⁴⁾ " Behold! God took the covenant of the Prophets, saying: "I give you a Book and wisdom;". Here the injunction on which the covenant was based is given in direct speech.

It is clear that the first reading is more plausible from the point of view of the naẓm, while the JR is more vivid because of the elements of muwājahā and is thus more effective from the point of view of balāgha.

5. 9. 73 / 9 (Rabbu al-mashriqi wa al-maghribi lā ilāha illā huwa fa-ttakhidhhu wakīlā)

"(He is) Lord of the east and the west ; there is no God but He: take Him therefore for (thy) disposer of affairs."

There are two readings in this verse: The first is rabbu, which is read by Nāfi°, Ibn Kathīr, Ḥafṣ, and Abū 'Amr. The

second is rabbi, which is read by all other readers (25)

There are two interpretations for the raf^c reading : it is either (i) a mubtada' and lā ilāha illā huwa is the khabar, or (ii) it is a khabar of a suppressed mubtada' i.e. huwa.

al-Farrā' said: the raf^c is acceptable if a break is made after the previous verse (26)

Moreover the use of the raf^c here is very similar to that in many verses in the Qur'an, e.g.

37 / 125-126 wa tadharūna aḥsana al-khāliqīnā . Allāhu rabbukum, " And forsake the best of creators, ... God, your lord and Cherisher ", where the raf^c in Allāhu is accepted as a mubtada'.

The second reading with jarr connects the verse with the previous one wa udhkur isma rabbika, and it is regarded as a badal to rabbika. Thus the naẓm according to this reading (27) is constant.

Both readings here are plausible. The raf^c reading has the advantage of balāgha because it generalizes the statement in a manner common in the Qur'an.

5 . 10. 34 / 3 (Wa qāla al-ladhīna kafarū lā ta'tīna al-sā'atu, qul balā wa rabbī la-ta'tiyannakum °ālimi al-ghaybi lā ya°zubu °anhu mithqālu dharratin fī al-samāwāti wa lā fī al-arḍi wa lā aṣgharu min dhālika wa lā akbaru illā fī kitābin mubīnin .)

" The unbelievers say, "Never to us will come the hour": say, "Nay! but most surely, by My Lord, it will come upon you;— by Him who knows the

unseen,— from whom is not hidden the least little atom in the heavens or on the earth: nor is there anything less than that, or greater, but is in the record perspicuous:"

There are three readings in this verse: The first is ʿālimu, which is read by Nāfiʿ and Ibn ʿĀmir. The second is ʿālimi, which is read by Ibn Kathīr, Abū ʿAmr, and ʿĀṣim. The third is ʿallāmi, which is read by Ḥamza and al-Kisāʾī (28).

In the JR, ʿālimi may be a ṣifa of lil-lāhi, which appears earlier in the chapter 34 / 1 al-Ḥamdu lil-lāhi al-ladhī lahū mā fī al-samāwāti wa mā fī al-arḍi.

"Praise be to God, to Whom belong all things in the heavens and on earth:". It may equally be a ṣifa of rabbī in the same verse (29).

In the reading of Nāfiʿ and Ibn ʿĀmir, ʿālimu is a khābar of a suppressed mubtadaʾ (i.e. huwa ʿālimu). The rafʿ reading is said to have more balāgha, in that it makes a separate direct statement rather than adding it in a subordinate manner (30).

The use of the ism al-fāʿil in similar context in the Qurʾan may be considered to support its use here against ʿallāmi reading as in 6 / 73 ʿālimu al-ghaybi wa al-shahādati, "He knoweth the unseen as well as that which is open", and 72 / 26 ʿĀlimu al-ghaybi falā yuḥḥiruhū ʿalā ghaybihi aḥadan, "He (alone) knows the unseen, nor does He make anyone acquainted with His mysteries,—". On the other

hand the ṣiḡhat al-mubālāgha form, ʿallāmi also occurs elsewhere in the Qur'an as in 34 / 48 Qul inna rabbī yaqdhifu bil-ḥaqqi ʿallāmu al-ghuyūbi, "Say: "Verily my Lord doth cast the (mantle of) truth (over his servants),— He that has full knowledge of (all) that is hidden.", and 5 / 116 innaka anta ʿallāmu al-ghuyūbi, " For Thou knowest in full all that is hidden".

Clearly, the readings both of Ḥamza and al-Kisā'ī and of Nāfiʿ and Ibn ʿĀmir have the advantage of balāgha over the JR; of the two, the reading of Ḥamza and al-Kisā'ī has the greater balāgha, because the degrees of adjectival balāgha are graded: (i) fāʿil, (ii) faʿīl, (iii) faʿcāl.

5. 11. 7 / 112 (Ya'tūka bikulli sāḥirin ʿalīmin)

" And bring up to thee all (our) sorcerers well-versed."

There are two readings in this verse: The first is saḥḥārin, which is read by Ḥamza and al-Kisā'ī. The second is sāḥirin, which is read by all other readers ⁽³¹⁾.

Again the faʿcāl form is adopted by Ḥamza and al-Kisā'ī, as in the previous example. This reading is also supported by the repetition of the same verse using saḥḥār, unanimously ⁽³²⁾ in 26 / 37 ya'tūka bikulli saḥḥārin ʿalīmin.

The use of the ism al-fāʿil of this root is also found elsewhere in the Qur'an as in 20 / 69 innamā šanaʿū kaydū sāḥirin, wa lā yufliḥu al-sāḥiru ḥaythu atā, " What they have faked is but a magician's trick: and the magician thrives

not, (no matter) where he goes.". The plural of this form al-saḥarā also occurs in 20 / 70 Fa-ulqiya al-saḥaratu sujjadan " So the magicians were thrown down to prostration:", and in 26 / 40 Laʿallanā nattabiʿu al-saḥarata in kānū hum al-ghālibīna " That we may follow the sorcerers (in religion) if they win?".

Either reading has internal Qur'anic support; however the reading of Ḥamza and al-Kisā'ī has more balāgha than the JR.

5 . 12. 2 / 126(Wa idh qāla Ibrāhīmu rabbi ijʿal hādhā baladan āminan wa rzuq ahlahū min al-thamarāti man āmana minhum bil-lāhi wa al-yawmi al-ākhirī. qāla wa man kafara fa-umattiʿuhū qalīlan thumma adṭarruhū ilā ʿadhābi al-nāri wa bi'sa al-maṣīru)

" And remember Abraham said: " My Lord, make this city of peace, and feed its people with fruits,-- such of them as believe in God and the last day." He said: "(Yea), and such as reject faith,-- for a while will I grant them pleasure, but will soon drive them to the torment of fire,-- an evil destination (indeed)!".

There are two readings in this verse: The first is fa-umtiʿuhū, which is read by Ibn ʿĀmir. The second is fa-umattiʿuhū, which is read by all other readers⁽³³⁾.

The II form of the verb in the JR supposedly indicates that the action takes place continuously . This form is more

commonly used elsewhere in the Qur'an than the IV form⁽³⁴⁾, as in 10 / 98 wa matta^cnāhum ilā hīnin, "And permitted them to enjoy (their life) for a while", and 11 / 3 yumatti^ckum matā^can ḥasanan ilā ajalīn musamman, "That He may grant you enjoyment, good (and true) for a term appointed".

Moreover, there is a great number of authorities who adopt this reading, like Ubay b. Ka^cb, al-Ḥasan al-Baṣri, Mujāhid, Abū Rajā', al-Jaḥdārī, ʿĪsā b. ʿUmar, al-A^cmash, and al-A^craj. In addition, it was preferred by Abū Ḥātim, Abū ʿUbayda, and Makkī b. Abī Ṭālib⁽³⁵⁾.

The other reading with the IV form is adopted by Ibn ʿAbbās, Shibl, and Ibn Muḥayṣin⁽³⁶⁾.

5. 13. 37 / 8 (Lā yassamma^cūna ilā al-mala'i al-a^clā wa yuqdhafūna min kulli jānibin)

" (So) they should not strain their ears in the direction of the exalted assembly but be cast away from every side."

There are two readings in this verse: The first is yassamma^cūna, which is read by Ḥamza, al-Kisā'i, and Ḥafṣ. The second is yasma^cūna, which is read by all other readers⁽³⁷⁾.

The JR yasma^cūna (I form), is supported by 72 / 9 Wa annā kunnā naq^cudu minhā maqā^cida lil-sam^ci faman yastami^c al-āna yajid lahū shihāban raṣadan, " We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him

in ambush.", and 26 / 212 Innaḥum ʿan al-samʿi la-maʿzūlūna, "Indeed they have been removed far from even (a chance of) hearing it." Ibn ʿAbbās prefers this reading; he said that the devils used to sit near the heavens to steal news from the chiefs on high, but they were prevented after the mission of Muḥammad⁽³⁸⁾.

In the other reading, the basic form of the verb is yatasammaʿuna (V form), but the tā' has been assimilated to the sīn⁽³⁹⁾. This kind of assimilation is common in the Qur'an, as in 6 / 126 li-qawmin yadhḥakkarūna, "For those who receive admonition", and 7 / 131 yattayyarū bi-Mūsā wa man maʿahu, "They ascribed it to evil omens connected with Moses and those with him!", and 6 / 125 kaannamā yaṣṣaʿadu fī al-samā'i, "As if they had to climb up to the skies"... etc. Makki b. Abī Ṭālib considers that this reading has more balāgha, since tasammaʿa has more force than samiʿa. In addition, the devils in the JR are prevented merely from hearing, while in this reading they are prevented even from attempting to hear. Moreover this reading is strengthened by the presence of the ḥarf al-jarr immediately after the verb; a preposition normally follows a derived form (although VIII) rather than samiʿa⁽⁴⁰⁾, as in 7 / 204 Wa idhā qur'ā al-Qur'ānu fa-stamiʿū laḥū, "When the Qur'an is read, listen to it with attention", and 10 / 42 Wa minhum man yastamiʿūna ilayka, "Among them are some who (pretend to) listen to thee:".

Thus the reading yassammaʿūna is more appropriate from the point of view both of balāgha and of usage.

Notes

- 1- al-Rummānī, p. 75. See also Abū Deeb, p. ix.
- 2- al-Sayūfī, A, vol. 2, p. 225.
- 3- Ibn al-Jazarī, A, vol. 2, p. 404. See also al-Qaysī, A, vol. 2, p. 390, and al-Qurtubī, vol. 20, p. 240.
- 4- al-Naḥḥās, A, vol. 3, p. 785. See also Ibn Zanjula, p. 777.
- 5- al-Nasafī, vol. 4, p. 382. See also al-ʿUkbūrī, vol. 2, p. 159.
- 6- al-Qaysī, A, vol. 2, p. 256. See also Ibn Zanjula, p. 647, and Ibn al-Jawzī, vol. 7, p. 307.
- 7- al-Qaysī, A, vol. 2, p. 256.
- 8- Ibn al-Jawzī, vol. 8, p. 53. See also al-Qaysī, A, vol. 2, p. 291, and Ibn al-Jazarī, A, vol. 2, p. 378.
- 9- al-Qaysī, A, vol. 2, p. 191.
- 10- Ibn Zanjula, p. 684. See also al-ʿUkbūrī, vol. 2, p. 132.
- 11- Ibn al-Jazarī, A, vol. 2, p. 254. See also al-Qaysī, A, vol. 1, p. 408, and al-ʿUkbūrī, vol. 1, p. 123.
- 12- al-Qaysī, A, vol. 1, p. 408.
- 13- al-Qaysī, A, vol. 1, p. 408. See also Ibn Zanjula, p. 224.
- 14- Ibn al-Jazarī, A, vol. 2, p. 321. See also al-Qaysī, A, vol. 2, p. 103, and Ibn Zanjula, p. 460.
- 15- Ibn Khālawayh, A, p. 244.
- 16- Id, p. 245. See also Ibn Zanjula, p. 460.
- 17- Ibn al-Jazarī, A, vol. 2, p. 327. See also al-Qaysī, A, vol. 2, p. 122, and Muḥaysin, A, p. 314.
- 18- Ibn Zanjula, p. 480. See also al-Qaysī, A, vol. 2, p. 122.
- 19- al-ʿUkbūrī, vol. 2, p. 79.
- 20- Ibn al-Jazarī, A, vol. 2, p. 389. See also al-Qaysī, A, vol. 2,

p. 329, and Ibn al-Jawzī, vol. 8, p. 325.

21- al-Qaysī, A, vol. 2, p. 329.

22- Ibn Zanjulā, p. 716.

23- Ibn al-Jazarī, A, vol. 2, p. 237. See also al-Qaysī, A, vol. 1, p. 371., and Ibn Kathīr, A, vol. 1, p. 436.

24- al-Qaysī, A, vol. 1, p. 371. See also Ibn Hishām, p. 528.

25- Ibn al-Jazarī, A, vol. 2, p. 393. See also al-Qaysī, A, vol. 2, p. 345, and al-Farrā', vol. 3, p. 198.

26- al-Qaysī, A, vol. 2, p. 345. See also al-Farrā', vol. 3, p. 198.

27- Ibn Zanjula, p. 731. See also al-ʿUkburī, vol. 2, p. 146, and al-Naḥḥās, B, p. 747.

28- al-Qaysī, a, vol. 2, p. 201. See also Ibn Zanjula, p. 581.

29- Ibn Zanjula, p. 581.

30- Ibid.

31- al-Dānī, p. 112. See also Ibn Zanjula, p. 291, and al-Qaysī, A, vol. 1, p. 471.

32- Ibn Zanjula, p. 291.

33- al-ʿUkburī, vol. 1, p. 37. See also al-Qaysī, A, vol. 1, p. 265, and Ibn al-Jazarī, A, vol. 2, p. 222.

34 - al-Qaysī, A, vol. 1, p. 265.

35- Ibid.

36- Ibid.

37- al-Nasafī, vol. 4, p. 17. See also al-Qaysī, a, vol. 2, p. 221, and Ibn Zanjula, p. 605.

38- Ibn Zanjula, p. 605.

39- Sibawayh, vol. 2, p. 513.

40- al-Qaysī, A, vol. 2, p. 222.

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5	89	see index 1			

5	101	yunazzalu	yunzalu		
5	112	yunazzila	yunzila		
5	115	see index 1			
6	23	rabbīnā	rabbānā		
6	33	yukadhdhi- būnaka	yukdhi- būnaka		
6	37	see index 1			
6	44	see index 1			
6	63	anjānā	anjaytanā		
6	63,64	yunajjikum	yunjikum		
6	68	see index 1			
6	81	see index 1			
6	91	see index 1			
6	95	see index 2			
6	100	see index 1			
6	109	yu'minūna	tu'minūna		
6	114	see index 1			
6	119	la-yuḍillūna	la-yaḍillūna		
6	122	see index 2			
6	125	ḍayyiqan	ḍayqan		
6	125	yaṣṣa ^c adu	yaṣ ^c adu	yaṣṣā ^c adu	
6	140	see index 1			
6	152	see index 2			
6	159	see index 1			
6	161	qiyaman	qayyiman		
7	3	see index 1			

7	33	see index 1			
7	40	see index 1			
7	54	see index 1			
7	57	mayyitin	maytin		
7	57	tadhakk- arūna	tadhdha- kkarūna		
7	62	see index 1			
7	96	see index 1			
7	112	see index 1			
7	116	see index 1			
7	127	see index 1			
7	141	anjaynākum	anjākum		
7	141	yuqattilūna	yaqtulūna		
7	149	see index 1			
7	170	see index 1			
7	172, 173	an taqūlū aw taqūlū	an yaqūlū aw yaqūlū		
7	193	see index 1			
8	11	yughashsh- īkum al-nu ^c āsa	yaghsh- ākum al-nu ^c āsu	yughsh- īkum al-nu ^c āsa	
8	11	yunazzilu	yunzilu		
8	18	see index 1			
8	19	see index 1			
8	37	see index 1			
8	59	innahum	annahum		

9	21	see index 1			
9	64	see index 1			
9	91	see index 1			
9	111	see index 1			
9	117	ra'ūfun	ra'ufun		
9	128	see index 1			
10	3	see index 2			
10	31	see index 2			
10	79	see index 1			
10	81	see index 3			
10	88	see index 1			
10	89	see index 2			
10	92	see index 1			
11	20	see index 1			
11	24	tadhakk- arūna	tadhdha- kkarūna		
11	28	see index 1			
11	30	see index 2			
11	46	tas'al- ni	tas'al- nī	tas'al- anni	tas'al- annī(1)
12	110	kudhibū	kudhdhibū		
12	110	fa-nujjiya	fa-nunji		
13	3	see index 1			
13	39	see index 1			
14	19	see index 1			

(1) The fifth reading by Ibn Kathīr is tas'alanna

14	30	see index 1			
14	46	see index 3			
15	15	see index 1			
15	53	see index 1			
15	59	see index 1			
15	60	see index 1			
16	7	see index 1			
16	11	see index 1			
16	17	see index 2			
16	47	see index 1			
16	90	see index 2			
16	101	see index 1			
17	9	se index 1			
17	13	see index 1			
17	41	see index 1			
17	68,69	see index 1			
17	82	see index 1			
17	90	see index 1			
17	93	tunazzila	tunzila		
18	2	see index 1			
18	17	see index 1			
18	26	see index 1			
18	18	see index 1			
18	70	see index 1			
18	74	see index 1			
18	81	see index 1			

18	85	see index 1			
18	89	see index 1			
18	92	see index 1			
19	7	see index 1			
19	9	see index 1			
19	25	see index 1			
19	57	see index 1			
19	67	see index 1			
19	72	nunajjī	nunjī		
19	90	yanfaṭirna	yatafaṭṭarna		
19	97	see index 1			
20	13	see index 1			
20	69	see index 1			
20	80	see index 1			
20	87	see index 1			
20	97	see index 1			
20	80	see index 1			
21	88	see index 1			
21	96	see index 1			
22	9	see index 1			
22	29	see index 1			
22	31	see index 1			
22	40	la-huddimat	la-hudimat		
22	45	see index 1			
22	51	see index 1			
22	58	see index 1			

22	65	see index 1			
22	71	see index 1			
23	85	see index 2			
24	1	faraḍnāhā	farraḍnāhā		
24	1	tadhakk- arūna	tadhdha- kkarūna		
24	2	see index 1			
24	20	see index 1			
24	27	see index 2			
24	35	see index 1			
24	43	see index 1			
24	45	see index 1			
24	55	yubdi- lannahum	yubaddi- lannahum		
25	13	see index 2			
25	25	tasha- qqaqu	tashsha- qqaqu		
25	25	wa nuzzila al-malā'ikatu	wa nunzilu al-malā'ikata		
25	50	see index 1			
25	62	see index 1			
25	69	see index 1			
25	75	see index 1			
26	4	see index 1			
26	45	see index 1			
26	193	see index 1			

26	224	see index 1			
27	57	see index 1			
27	62	see index 1			
28	48	see index 1			
29	32,33	see index 1			
29	34	see index 1			
29	57	see index 1			
29	66	see index 1			
30	19	see index 2			
30	22	lil- ^c ālimīna	lil- ^c ālamīna		
30	24	see index 1			
30	32	see index 1			
30	49	see index 1			
31	6	see index 1			
31	18	see index 1			
31	33,34	see index 1			
33	4	see index 1			
33	30	yuḍā ^c af al- ^c adhābu	nuḍa ^c cif al- ^c adhāba	yuḍa ^c cuf al- ^c adhābu	
34	3	see index 1			
34	9	see index 1			
34	19	see index 1			
34	20	see index 1			
34	40	see index 1			
35	9	see index 2			
36	14	see index 1			

36	33	see index 2			
36	49	see index 1			
36	68	nunakkishu	nunkishu		
37	8	see index 1			
37	155	see index 2			
38	45	see index 1			
38	57	see index 1			
38	62, 63	see index 1			
39	8	see index 1			
39	71,73	see index 1			
40	13	see index 1			
42	5	yatafaṭṭarna	yanfaṭirna		
42	23	see index 1			
42	27	see index 1			
42	28	see index 1			
43	18	see index 1			
43	19	ḡibādu	ḡinda		
45	23	tadhakk- arūna	tadhdha- kkarūna		
46	20	see index 1			
47	4	see index 1			
47	31	see index 1			
49	12	maytan	mayyitan		
50	44	see index 1			
51	49	see index 2			

52	23	see index 3			
52	28	see index 1			
53	11	see index 1			
54	7	see index 1			
54	11	see index 1			
54	26	see index 1			
55	60	se index 1			
56	62	tadhakk- arūna	tadhdha- kkarūna		
56	66	see index 1			
57	9	yunazzilu	yunzilu		
57	9	la-ra'ūfun	la-ra'ufun		
57	11	see index 1			
57	16	see index 1			
57	18	al- muṣṣaddiqīna al- muṣṣaddiqāti	al- muṣaddiqīna al- muṣaddiqāti		
57	18	yuḍā'afu	yuḍa'afu		
58	2,3	see index 1			
59	2	see index 1			
59	10	see index 1			
60	3	see index 1			
60	10	see index 1			
61	10	see index 1			
63	5	see index 1			

64	17	see index 1			
66	3	see index 1			
66	5	see index 1			
67	3	see index 1			
67	29	see index 1			
68	32	see index 1			
73	9	see index 3			
77	23	see index 1			
78	19	see index 1			
78	25	see index 1			
78	35	see index 1			
79	18	see index 1			
80	6	see index 1			
81	6	see index 1			
81	10	see index 1			
81	12	see index 1			
82	7	see index 1			
84	12	see index 1			
87	3	see index 1			
89	16	see index 1			
89	17-20	see index 1			
104	2	see index 1			
111	4	see index 3			

Conclusion:

i- The majority of the readings cited in this chapter were already cited in the ṣiyagh index .

The first category of balāgha readings which is related to ṣiyagh variations, is those readings which involve taṣhdīd in using the second form of the verb or the fifth rather than the first or the fourth. An example of these readings is 5. 12.

fa-umatti^cuhū /fa-umti^cuhū, and 5. 13.

yassamma^cūna /yasma^cūna. The use of the second form and the fifth form is said to have more force than the simple form and the fourth form, and to indicate that the action takes place continuously.

ii- The second category of balāgha readings which is related to ṣiyagh variations, is the stylistic readings. An example of this is 5. 5. anjaynākum, wā^cadnākum, razaqnākum / anjaytukum, wā^cadtukum, razaqtukum, where the use of the plural in the first reading is more weighty, and therefore is more effective than the second reading from the point of view of balāgha. Another example is 5. 6. ahlaknāhā /ahlaktuhā, where the use of the plural in the first reading is more majestic, and thus more effective than the second reading from the point of view of balāgha . In general the plural is used in admonitory or threatening utterances.

iii- The third category of balāgha readings, which is related to ṣiyagh variations, is those readings that involve different

measures. An example of this is 5. 4. qāsiya /qasiyya; where the measure fā^cila has more force than fā^cila. This is also the case in the measure of fā^ccāl, as in 5. 10. cālimi /cālimu /callāmi, and in 5. 11. sāḥirin /saḥḥārin.

As far as balāgha is concerned, scholars grade the degrees of adjectival form as: (i) fā^cil, (ii) fā^cil, (iii) fā^ccāl. Thus the readings callāmi and saḥḥārin are more effective, from the point of view of balāgha.

iv- There are some aspects of balāgha involving grammatical function. This is exemplified in 5. 3. innahū huwa al-barru al-raḥīmu / annahū huwa al-barru al-raḥīmu, and in 5. 9. rabbu /rabbi. Despite the fact that the nazm is discontinuous in the first reading of both examples, the balāgha here requires a general statement as a clausala.

v- In a few cases, balāgha involves differences in meaning. This can be seen in 5. 2. cibādu /cinda, where the second reading suggests a higher status for the angels than the first reading.

Chapter VI

Nazm

Definition:

In this chapter by nazm is meant consistency in terms of style, e.g. person: first, second, and third, voice: active and passive, speech: direct and indirect; ..etc. Nazm in this context is considered according to the criterion of whether a reading of a given verse, or a part of a given verse is in agreement or disagreement with what precedes or what follows it, and thus forms a continuous or discontinuous nazm. In this respect, the primacy of a given reading over another is derived from the relations and interaction between the words and their immediate context on the one hand, and the wider situational context, on the other.

The different kinds of nazm involve a variety of styles, and thus sometimes involve serious questions of balāgha.

ʿAbd al-Qāhir al-Jurjānī (d. 471 A.H) is considered to be a prominent scholar in this sphere. In his book Dalā'il al-icjāz, he sets forth his theory of nazm or construction. This theory maintains that words are arranged in an utterance according to the order in which ideas occur in the mind of the writer; and that a word does not have any intrinsic force in itself, but is regarded as effective only if it is used successfully in a given context⁽¹⁾. He says :

" We find the word at its highest degree of eloquence in one context, and we see this very same word in numerous other contexts devoid of any share of eloquence. This is because the quality

which makes us describe the words in this context as being eloquent is a quality which is created where before it did not exist and which appears in the word after the construction has operated upon it. It is impossible to achieve this eloquence if the words are uttered in isolation, without thought of construction, arrangement and harmony. Hence you must realize beyond a doubt that this quality derives from the meaning and not from the sound (lafz). Realize that it is inconceivable that thought processes can operate on the meaning of words in isolation from grammatical and syntactic relations. Thus it is impossible for a man to think of the meaning of a verb without intending to relate it to a noun , or to think of the meaning of a noun without intending to relate it to a verb by placing it as its subject or its object, or without intending to form some sort of relation between this noun and another, such as placing it as subject mubtada' or a predicate or an adjective." (2)

Thus, according to al-Jurjānī's theory of construction, the meaning of constructing words is not that signs as sounds occur successively in the utterance. It is that their "significance" is harmonized and their meaning arranged according to the way which is presupposed by the mind (or the intellect). He defines nazm thus: "Construction is nothing but establishing certain grammatical and syntactic relations

between the meanings of words" (3).

Differences of nazm lead to variations in style which sometimes require considerable concentration on the part of reader /listener in order to follow the different parts of the verses.

A different type of nazm, which is also included in this chapter, is the melodic and phonetic nazm. This may be represented by the case of the occasional similarities of rhyme in the closing words of successive verses. This type of nazm is relatively rare if compared with stylistic nazm, as far as readings are concerned.

In the present study, we have found 268 readings which involve nazm, and the following readings are selected as representative.

Examples:

6 . 1. 9 / 107 (Wa al-ladhīna ittakhadhū masjidan dirāran wa kufran wa tafriqan bayna al-mu'minīna wa irṣādan liman ḥāraba Allāha wa rasūlahū min qablu, wa la-yahlifunna in aradnā illā al-ḥusnā , wa Allāhu yashhadu innahum la-kādhībūna) .

" And there are those who put up a mosque by way of mischief and infidelity_ to disunite the believers_ and in preparation for one who warred against God and his apostle aforetime. They will indeed swear that their intention is nothing but good; but God doth declare that they are certainly

liars".

There are two readings in this verse: The first is al-ladhīna, which is read by Nāfi^c and Ibn ʿĀmir. The second is wa al-ladhīna, which is read by all other readers⁽⁴⁾.

There are two interpretations for the wa in the JR: it is either (i) ḥarf al-ʿatf, so that the naẓm continues from the previous passage, or (ii) ḥarf al-isti'nāf, so that the verse designates a further category of people.

The reading of Nāfi^c and Ibn ʿĀmir has also two possible interpretations: either the verse is (i) a badal to the previous verse, or (ii) there is isti'nāf as in the second interpretation of the JR. The reason for considering this latter interpretation, is that it is very odd that al-ladhīna ittakhadhū masjidan dirāran, should be a badal to wa ākharūna murjawnā, since the former are not expected to repent or get Allah's forgiveness, while the latter are⁽⁵⁾. One difficulty that arises here in the second interpretation of both the JR and the

other reading is this: If the wa is regarded as ḥarf al-isti'nāf, or if there is no wa, the khabar of al-ladhīna cannot be decided with certainty. al-Kisā'i assumes that the khabar is 9 / 108 Lā taqum fīhi abadan, "Never stand thou forth therein", which produces an anacoluthon. Abū Jaʿfar al-Naḥḥās, however, rejects this view and regards 9 / 110 Lā yazālu bunyānuhum al-ladhī banaw rībatan fī qulūbihim. "The foundation of those who so build is never free from suspicion and shakiness in their hearts," as the khabar, since the syntax is then more satisfactory⁽⁶⁾. Here, however,

the khābar is separated from its muḩtada' by two verses which would have to be regarded as a parenthesis.

The easiest reading in this verse is the JR with wa interpreted simply as ḩarf al-ʿatf, since this produces a naẓm and obviates any difficulty regarding the khābar of al-ladhīna.

6 . 2. 28 / 48. (Falammā jā'ahum al-ḩaqqu min ʿindinā qālū lawlā ūtiya mithla mā ūtiya Mūsā, awalam yakfurū bimā ūtiya Mūsā min qablu, qālū siḩrāni tazāharā wa qālū innā bikullin kāfirūna)

"But (now) when the truth has come to them from Ourselves, they say, "Why are not (signs) sent to him, like those which were sent to Moses? Do they not then reject (the signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" and they say: "For us, we reject all (such things)!"

There are two readings in this verse: The first is siḩrāni, which is read by the three Kufans. The second is sāḩirāni, which is read by all other readers⁽⁷⁾.

In the JR, sāḩirāni is taken as referring to Mūsā and Muḩammad. It may be thought more probable that people should be represented as giving one another support rather than things, or indeed abstracts. Other Qur'anic usages perhaps favour this, e.g. 66 / 4 wa in tazāharā ʿalayhi "But if Ye back up each other against him", and 60 / 9 wa zāharū

ʿalā ikhrājukum, "And support (others) in driving you out".

In the other reading, sihrani refers to Tawrat and that part of the Qur'an that is already revealed. In spite of the usages just adduced, there is really no reason why the same sense of taẓāharā (i.e. of giving mutual support) should not be assumed here metaphorically of things rather than of people. This is an example of ittisāʿ, extension ⁽⁸⁾, whereby the action is transferred from the actual agent to some attendant person or things. Another example is: 34 / 33 bal makru al-layli wa al-nahāri, "Nay! it was a plot (of yours) by day and by night". Furthermore, Ibn ʿAbbās, Qatāda, and ʿIkrima are supposed to have interpreted sihrān thus ⁽⁹⁾.

It appears here that the JR is the more straight forward, but the other reading suits the naẓm better; since the object, rather than the person, is the focus of the beginning of the verse: lawlā ūtiya mithla mā ūtiya Mūsā, and a "Book" is specifically mentioned in the following verse: Qul fa-a'tū bi-kitābin min ʿind Allāhi ahdā minhumā attabiʿhu in kuntum ṣādiqīna, "Say: "Then bring ye a Book from God, which is a better guide than either of them, that I may follow it! (Do), if ye are truthful!".

6 . 3. 2 / 119. (Innā arsalnāka bil-ḥaqqi bashīran wa nadhīran wa lā tus'alu ʿan aṣḥābi al-jaḥīmi) .

" Verily We have sent thee in truth as a bearer of glad tidings and a warner : But of thee no question

shall be asked of the companions of the blazing fire."

There are two readings in this verse :The first is tas'al, which is read by Nafī^c. The second is tus'alu, and it is read by all other readers⁽¹⁰⁾.

The verb in the JR is a present passive form. lā according to this reading is adāt nafy, indicative negative particle⁽¹¹⁾. The Prophet is informed that he will not be asked about the inhabitants of hell. The following sentence is also an indicative statement :Wa lan tardā canka al-yahūdu wa lā al-naṣārā, "Never will the Jews or the Christians be satisfied with thee", thus the naẓm requires an indicative. Moreover, the readings of Ibn Mas'ūd and Ubay b. Ka'b support the JR, because both of them are also indicative statements. Ibn Mas'ūd read: wa lan tus'ala "You will never be asked ", and Ubay read: wa mā tus'alu "You will not be asked "⁽¹²⁾. The JR is further adopted by a number of authorities such as al-Ḥassan al-Baṣrī, Abū Rajā', Qatāda, Ibn Abī Ishāq, al-Jaḥdarī, and 'Īsā b. 'Umar⁽¹³⁾.

The reading of Nāfi^c, on the other hand, is a prohibition to the Prophet from asking about the inhabitants of hell. lā according to this reading is a adāt nahy, negative imperative particle⁽¹⁴⁾. Grammatically, lā as adāt nahy should be preceded by fā⁽¹⁵⁾. Thus we should expect falā rather than wa lā like e.g. 32 /23 Wa laqad ātayna Mūsa al-kitaba falā takun fī miryatin min liqā'ihi, "We did indeed aforetime give the Book to Moses: Be not

then in doubt of its reaching (thee)". The JR, thus, is more plausible from the point of view both of syntax and nazm .

6 . 4. 4 / 11 (Yūṣikum Allāhu fī awlādikum lil-dhakari mithlu ḥazzi al-unthayayni, fain kunna nisā'an fawqa ithnatayni falahunna thuluthā mā taraka, wa in kānat wāḥidatan falahā al-niṣfu wa li-abawayhi likulli wāḥidin minhumā al-sudusu mimmā taraka in kāna lahū waladun, fain lam yakun lahū waladun wa warithahū abwāhu fa-li-ummihi al-thuluthu, fain kāna lahū ikhwatun fa-li-ummihi al-sudusu min ba^cdi waṣiyyatin yūṣī bihā aw daynin, ābā'ukum wa abnā'ukum lā tadrūna ayyuhum aqrabu lakum naf^can, farīḍatan min Allāhi, inna Allāha kāna ṣalīman ḥakīman.)

" God (thus) directs you as regards your children's (inheritance) : to the male , a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one , her share is a half. For parents, a sixth share of the inheritance to each if the deceased left children; if no children , and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions

ordained by God; and God is all-knowing, all-wise."

There are two readings in this verse: The first is wāḥidatun, which is read by al-Kisā'ī and Nāfi^c. The second is wāḥidatan, which is read by all other readers⁽¹⁶⁾.

The naṣb in the JR is due to kānat being regarded as acting as a copula; the subject (al-mawlūda) is suppressed and the predicate is wāḥidatan. If kānat is regarded as such, it is then parallel with kunna at the beginning of the verse: wa in kunna nisā'an. This agreement between the two occurrences of the verb kāna keeps the nazm of the verse constant. For this reason, the JR is preferred by many scholars such as Ibn Khālawyḥ, al-Zajjāj, al-Naḥḥas, and Makkī b. Abī Tālib⁽¹⁷⁾.

The reading of al-Kisā'ī and Nāfi^c regards kānat as tāmma, a substantive verb, meaning "to occur / to exist". Here kāna does not need a predicate, because it forms a complete sentence with its subject alone⁽¹⁸⁾. Similar instances of kāna, as substantive verb, can be found elsewhere in the Qur'ān, as in 2 / 280 Wa in kāna dhū 'usratin, "If the debtor is in a difficulty", also 4 / 12 wa in kāna rajulun yūrathu kalālatan aw imra'atun, "If the man or woman whose inheritance is in question, has left neither ascendants nor descendants...".

Thus the meaning of this reading is: "If there exists one female person...". But if this is the case, one might expect: wa in kunna nisā'un, earlier. al-Kisā'ī and Nāfi^c thus suppress

the subject of the copula kunna in the first instance, and use kānat as a substantive verb in the second⁽¹⁹⁾. This is a stylistic feature which achieves variety of style. The JR, we believe, is more acceptable, since it keeps the nazm constant.

6. 5. 3 / 18-19. (Shahida Allāhu annahū lā ilāha illā huwa wa al-malā'ikatu wa ulū al-ʿilmi qā'imān bil-qisṭi lā ilāha illā huwa al-ʿazīzu al-ḥakimu. Inna al-dīna ʿinda Allāhi al-Islāmu wa mā ikhtalafa al-ladhīna ūtū al-kitāba illā min baʿdi mā jā'ahum al-ʿilmu baghyan baynahum wa man yakfur bi-āyāti Allāhi fainna Allāha sarīʿu al-ḥisābi).

" There is no god but He : That is the witness of God, his angels, and those endued with knowledge, standing firm on justice. There is no god but He, the exalted in power, the wise. The religion before God is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the signs of God, God is swift in calling to account".

There are two readings in these verses: The first is anna, which is read by Ḥamza and al-Kisā'ī. The second is inna, which is read by all other readers⁽²⁰⁾.

In the JR, inna is for isti'nāf⁽²¹⁾ (beginning of a new sentence). This reading is supported by its occurring at the beginning of the verse 19.

In the reading of al-Kis anna is related syntactically

to the previous sentence. In this case ann al-dīna... is badal to the sentence annahū lā ilāha illā huwa. The syntactical parallelism of annahū lā ilāha illā huwa, and anna al-dīna cinda Allāhi al-Islām is semantically justifiable, since the doctrine of the oneness of God is one of the principle doctrines of Islam⁽²²⁾. According to this reading, the nazm is constant, since the content of verse 18 is continued in verse 19. al-Kisā'i puts forward another explanation of the anna reading, and that is to assume an implicit wa at the beginning of 19. This interpretation is somewhat far-fetched, since the distance between the ma'ṭūf and the ma'ṭūf 'alayhi is considerable. This is why Ibn Kaysān prefers to interpret it as a badal⁽²³⁾.

Thus the reading of Ḥamza and al-Kisā'i is plausible from the point of view of the nazm, even though, one of its interpretations is weak. There are no problems in explaining the JR, but the nazm is not constant.

6 . 6. 6 / 109 (Wa aqsamū bil-Lāhi jahda aymānihim lain jā'athum āyatun lā yu'minunna bihā qul innamā al-āyātu cinda Allāhi wa mā yush'irukum annahā idhā jā'at lā yu'minūna)

"They swear their strongest oaths by God, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of God: but what will make you (Muslims)

realize that (even) if (special) signs came, they will not believe ." ? "

There are two readings in this verse: The first is tu'minūna, which is read by Ḥamza and Ibn ʿĀmir. The second is yu'minūna, which is read by all other readers⁽²⁴⁾.

The naẓm in the JR is constant, because lā yu'minūna is a statement ,on the third person, informing that the unbelievers will never change their believe. The people addressed being the Muslims⁽²⁵⁾ . The following verse continues this naẓm: Wa nuqallibu af'idatahum wa abṣārahū kamā lam yu'minū bihī awwala marratin wa nadharuhū fī ṭughyānihim yaʿmahūna, "We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction". Moreover, the tafsīr supports the JR; The interpretation is that Allah informed the believers that the unbelievers would never become Muslims even if converted with the special sign that the believers think it would convince them⁽²⁶⁾.

The naẓm in the reading of Ḥamza and Ibn ʿĀmir is discontinuous with that of the previous and the following sentences; This is called naẓm munqatiʿ, lā tu'minūna is addressed to the unbelievers directly: you will not believe even if the special sign comes to you⁽²⁷⁾ . A similar example to this reading is to be found in 1 /2-4 al-Ḥamdu lil-Lāhi rabbi al-ʿālamīna. al-raḥmāni al-Raḥmāni Māliki yawmi al-dīni. "Praise be to God, the cherisher and sustainer of the worlds;

Most gracious, most merciful; Master of the day of judgment." It is clear that these verses are in the third person. Then the nazm is changed, so that we have the remainders of the chapter in the second person 1 /5: Iyyāka naʿbudu wa iyyāka nastaʿīnu "Thee do we worship, and thine aid we seek". The changing of persons is called iltifāt. This reading, then, from the point of view of balāgha bases itself on unexpected iltifāt in order to warn the unbelievers by means of chock.

6 . 7. 18 /26. (Qul Allāhu aʿlamu bimā labithū, lahū ghaybu al-samāwāti wa al-ardi, absir bihī wa asmiʿ, mā lahum min dūnihi min waliyyin wa lā yushriku fī ḥukmihi aḥadā)

"Say : "God knows best how long they stayed : with Him is (the Knowledge of) the secrets of the heavens and the earth: how clearly He sees, how

finely He hears (every thing)! They have no protector other than Him; nor does He share His command with any person whatsoever."

There are two readings in this verse: The first is lā tushrik, which is read by Ibn ʿĀmir. The second is lā yushriku, which is read by all other readers⁽²⁸⁾.

The first part of this verse is a statement maintaining that Allah knows the period that the companions of the cave had spent sleeping. In the latter part of the verse, the JR continues the same style of statement as the first part; nor

does He share his command with anyone . Accordingly, the nazm is constant, and lā is adāt nafi, indicative particle of negation . Tushriku is marfūʿ (i.e. indicative)⁽²⁹⁾. The form of this reading is similar to the following verse: 72 /26 ʿĀlimu al-ghaybi falā yuẓhiru ʿalā ghaybihi aḥadā, "He (alone) knows the unseen, nor does He make any one acquainted with His mysteries,—".

On the other hand, the reading of Ibn ʿĀmir is in the command form to the Prophet; don't admit anyone as a partner to the sovereignty of Allah. Lā in this reading is adāt nahy, particle of prohibition, and the verb tushrik is majzūm. There is also the possibility that the prohibition is applicable for every believer, not only to the Prophet⁽³⁰⁾. The reading of Ibn ʿĀmir ,however, does not have a constant nazm; the beginning of the verse is a statement, whereas the end of the verse is a direct command. This is why some scholars preferred the JR, like Makki b. Abī Ṭālib and Ibn Qutayba⁽³¹⁾.

6 . 8. 7 /172-173. (Wa idh akhada rabbuka min banī Ādam min zuhūrihim dhurriyyatahum wa ashhadahum ʿalā anfusihi a-lastu bi-rabbikum qālū balā shahidnā an taqūlū yawma al-qiyāmati innā kunnā ʿan hādhā ghāfilīna. Aw taqūlū innamā ashraḳa ābā'unā min qablu wa kunnā dhurriyyatan min baʿdihim. a-fa-tuhlikunā bimā faʿala al-muṭṭilūna)

"When thy Lord drew forth from the children of Adam_ from their loins_ their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord, (who cherishes and sustains you)? They said: "Yea! we do testify!" (This), lest ye should say on the day of judgment: "Of this we were never mindful": Or, lest ye should say: " Our fathers before us may have taken false gods, but we were (their) descendants after them: wilt thou then destroy us because of the deeds of men who were futile ?. "

There are two readings in these two verses: The first is an yaqūlū ... aw yaqūlū, which is read by Abū ʿAmr. The second is an taqūlū ... aw taqūlū, which is read by all other readers⁽³²⁾.

The JR with ta follows on from the sentence a-lastu bi-rabbikum, "Am I not your Lord?" This is called uslūbu al-hiwār, dialogue style. The sentence shahidnā an taqūlū yawma al-qiyāmati being said by the angels⁽³³⁾. The Prophet said in ḥadīth after reciting this verse: " God said to the children of Adam: Am I not your Lord? They replied : yes . The angels said: we do testify this, lest you should say on the day of judgment: of this we were mindful⁽³⁴⁾. In the JR, the flow is interrupted to allow for an ancient dialogue between God and the children of Adam; thus we find a leap from the third person to the second, so the nazm is not constant .

On the other hand, the reading of Abū ʿAmr follows on

from the sentence before and leads naturally to the sentence that follows. Both before and after the sentence in question, the Qur'an uses the third person. Thus we find: Wa idh akhadha rabbuka min banī Ādama min zuhūrihim dhurriyatahum wa ashhadahum ʿalā anfusihim. Then wa laʿallahum yarjiʿūna, "And perchance they may turn (unto Us)". Thus the whole speech according to Abū ʿAmr's reading is in the third person. It follows that the nazm is constant in this reading.

6 . 9. 31 /6. (Wa min al-nāsi man yashtarī lahwa al-hadīthi li-yudilla ʿan sabīli Allāhi biḡhayri ʿilmin wa yattakhidhahā huzuwan, ulāʾika lahum ʿadhābun muḥīnun.)

"But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the path of God and throw ridicule (on the path): for such there will be a humiliating penalty."

There are two readings in this verse: The first is yattakhidhahā, which is read by Ḥafs, Ḥamza, and al-Kisāʾī. The second is yattakhidhuhā, which is read by all other readers⁽³⁵⁾.

yattakhidhuha marfūʿ is parallel with yashtarī. The sense in this case is: Wa min al-nāsi man yashtarī lahwa al-hadīthi wa yattakhidhuha huzuwan li-yudilla an sabīli Allāhi bi-ḡhayri ʿilmin. "But there are among men those who

purchase idle tales, and throw ridicule (on the path), without knowledge (or meaning) to mislead (men) from the path of God ". It is probably best here with this reading to take the pronoun hā as referring to lahwu al-ḥadīth, which is a collective noun. Thus the nazm according to the JR provides two parallel main verbs, with one subordinate clause intervening between them, but dependent in both. There is also the possibility in the JR that wa yattakhidhuhā huzuwan is a separate sentence with hā referring to sabīl Allāh. This would imply the suppression of huwa after wa al-ḥāl⁽³⁶⁾.

In the alternative reading yattakhidhahā mansūb, is parallel with li-yudilla. The pronoun hā in this reading has three possible interpretations: (i) It may refer to sabīl Allāh, God's path. An example of the use of sabīl as feminine in the Qur'ān is 12 / 108 Qul hādhihi sabīlī ad'ū ilā Allāh. "Say thou : " This is my way, I do invite unto God,—". Elsewhere it is used as masculine, as in 7 / 146 wa in yaraw sabīla al-rushdi lā yattakhidhūhu sabīlan, wa in yaraw sabīla al-ghayyi yattakhidhūhu sabīlan, " And if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt".

(ii) It may refer to āyāti al-kitāb, which is mentioned earlier in 31 / 2 Tilka āyātu al-kitābi al-ḥakīmi, " These are verses of the wise Book,—". (iii) It may refer to lahwu al-ḥadīthi, like the JR⁽³⁷⁾.

In the naṣb reading, the nazm is more fluent because the verb li-yudilla is closer to the verb yattakhidhahā than

the verb yashtari; it is somewhat easier to accept an uninterrupted nazm.

6 . 10. 41 / 19 (Wa yawma yuḥsharu aʿdā'u Allāhi ilā al-nāri fahum yūzaʿūna.)

" On the day that the enemies of God will be gathered together to the fire, they will be marched in ranks."

There are two readings in this verse: The first is naḥshuru aʿdā'a, which is read by Nāfiʿ. The second is yuḥsharu aʿdā'u, which is read by all other readers (38).

In the JR, yuḥsharu is a passive verb with aʿdā'u as its nā'ib al-fā'il. This reading is supported by the fact that the second verb in the same verse (i.e. yūzaʿūna) is also in the passive . The wa at the beginning of the verse is for isti'nāf.

In the reading of Nāfiʿ, the verb naḥshuru is an active verb with aʿdā'a as its maf'ūl bihi. In this reading naḥshuru is following najjaynā in the preceding verse; 41 / 18 Wa najjaynā al-ladhīna āmanū wa kānū yattaqūna, " But We delivered those who believed and practised righteousness." . This reading is supported by the fact that readers unanimously read similar verbs as being the first person plural, e.g. 19 / 68 Fa-wa rabbika la-naḥshurannahum, "So by thy Lord, without doubt, We shall gather them together", and 18 / 47 wa ḥasharnāhum falam nughādir minhum aḥadā, "And We shall gather them, all together, nor shall We leave

out any one of them." (39)

Thus the difference in the two readings depends on whether the verb is to be regarded as being in nazm with the preceding or the following verb. The JR seems to be more likely, since nazm is more common within one verse than joining part of a verse with the preceding or following verse, leaving the remainder of its own verse disconnected.

6 . 11. 34 / 12 (Wa li-Sulaymāna al-rīḥa ghuduwwuhā shahrūn wa rawāḥuhā shahrūn wa asalnā lahū ʿayna al-qitri wa min ʿal-jinni man yaʿmalu bayna yadayhi bi-idhni rabbiḥi, wa man yazigh minhum ʿan amrinā nudhiqhu min ʿadhābi al-saʿīri.)

" And to Solomon (We made) the wind (obedient): its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the penalty of the blazing fire."

There are two readings in this verse: The first is al-rīḥu, which is read by Shuʿba. The second is al-rīḥa, which is read by all other readers (40)

In the JR there is an implicit verb (e.g. sakhkharnā) with al-rīḥa as its mafʿūl bihi. Semantically, this reading is more

appropriate, since it indicates that it is God who has given Sulaymān the power over the wind. This reading is further supported by the reading of Abū Jaʿfar, al-riyāḥa, in the plural form with naṣb ⁽⁴¹⁾.

In the reading of Shuʿba, al-rīḥu is a mubtadaʿ and li-Sulaymān functions as the khabar ⁽⁴²⁾. The implication in this reading is that having been given power over the wind by God, Sulaymān has become the controller of it.

The JR appears to have the advantage over the other reading, since the case of the word is parallel to that of

34 / 10 fadlan al-ḥadīda, and ʿayna al-qitri, all of which are mafʿūl bih. This also keeps the continuity of the naẓm on the same style.

6 . 12. 25 / 8 (Aw yulqā ilayhi kanzun aw takūnu lahū jannatun yaʿkulu minhā, wa qāla al-zālimūna in tattabiʿūna illā rajulan mashūra)

"Or (why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?"
The wicked say: "Ye follow none other than a man bewitched".

There are two readings in this verse: The first is naʿkulu, which is read by Ḥamza and al-Kisāʿī. The second is yaʿkulu, which is read by all other readers ⁽⁴³⁾.

The JR, in the third person, suggests that the Prophet alone would eat from the garden, and that his critics are not

included. This reading is strengthened by the fact that it continues the nazm of the previous verse 25 / 7 Wa qālū māli hādhā al-rasūli ya'kulu al-ṭa'āma wa yamshī fī al-aswāqi lawlā unzila ilayhi malakun fa-yakūna ma'ahū nadhīrā. " And they say: "What sort of an apostle is this, who eats food, and walks through the streets? why has not an angel been sent down to him to give admonition with him ? ". There is also the implication in 25 / 10 that the Prophet alone is concerned here: Tabāraka al-ladhī in shā'a ja'la laka khayran min dhālika jannātin tajrī min taḥtihā al-anhāru wa yaj'al laka quṣūrā , " Blessed is He who, if that were His will, could give thee better (things) than those,— gardens beneath which rivers flow; and He could give thee palaces (secure to dwell in)." .

In the reading of Ḥamza and al-Kisā'ī, na'kulu suggests that both the Prophet and the people would eat from the garden ⁽⁴⁴⁾. This reading is in line with 17 / 90 Wa qālū lan nu'mina laka ḥattā tafjura lanā min al-ardī yanbū'ā , " They say : "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,"

Both readings are plausible from the point of view of sense. However, the JR has the advantage of constant nazm.

6 . 13. 78 / 35.(lā yasma'ūna fihā laghwan wa lā kidhdhābā)

" No vanity shall they hear therein, nor untruth;—"

There are two readings in this verse: The first is kidhābā, which is read by al-Kisā'i. The second is kidhhdhābā, which is read by all other readers⁽⁴⁵⁾.

The JR represents a form of the maṣḍar of kadhhaba. This form is said, by Wright, to be "the original", while the form takdhīb is, of occurs, the more common⁽⁴⁶⁾.

The reading of al-Kisā'i is based on samāʿ, as adduced from this line of al-Aʿshā⁽⁴⁷⁾:

Fa-ṣadaqtuhum wa kadhabtuhum, wa al-mar'u yanfaʿuhū kidhābuhu. "I told them the truth and also lied to them, and one's lying is sometimes useful". al-Farrā' argues for al-Kisā'i that the absence of the verb itself from the verse removes the analogy with the verse 78 /28 Wa kadhhdhabū bi-āyātinaḥ kidhhdhābā, "But they (impudently) treated our signs as false." and that in consequence, kidhābā may be used, as a maṣḍar of kadhhaba⁽⁴⁸⁾. This reading is further supported by the iqāʿ, rhythmic pattern, of the concluding words of the previous six and of all the following verses.

6 . 14. 77 /5-6 (Fa-l-mulqiyāti dhikran ʿUdhran aw nudhran)

" Then spread abroad a message, Whether of justification or of warning;—"

There are two readings in these verses: The first is nudhuran, which is read by Ibn Kathīr, Nāfiʿ, Abū Bakr, and Ibn ʿĀmir. The second is nudhran, which is read by all other

readers (49).

In the first reading, nudhuran is the plural of nadhīr (cf. ṣumud from ṣamūd, and surur from sarīr) (50). Moreover this reading is supported by 54/41 Wa la-qad jā'a āla fir'awna al-nudhur, "To the people of Pharaoh, too, aforetime, came warners (from God).", and 53/56 Hādhā nadhīrun min al-nudhuri al-ūlā),

"This is a warner of the (series of) warners of old". It is also strengthened by the fact that many other plurals occur in the verses immediately preceding this verse (i.e. al-nāshirāti, al-fāriqāti, al-mulqiyāti).

In the second reading, nudhran is said to be the maṣḍar of nadhar. This reading is supported not only by the fact that the word is preceded by ṣudhran which is read in this form by all the seven readers, but also by the fact that each preceding verse of the chapter ends with a maṣḍar of a similar form.

al-Zajjāj and some other scholars hold the opinion that the two readings are two dialectal variations of the maṣḍar form. Makki b. Abī Ṭālib takes the form with two dammas as being the original of the maṣḍar; the form with sukūn representing simply the khiffa (51).

The two readings are valid; the reading with sukūn achieves both internal and external iqāʿ and rhythm; the damma reading is supported by other instances in the Qur'an.

Notes

- 1- Qutub, B, p. 147.
- 2-al-Jurjānī, p. 306. See also Abū Deeb, p.42.
- 3-Abū Deeb, p. 39.
- 4-Ibn al-Jazarī. A. vol. 2, p271. See also al-Qaysī, A, vol.1 p.507., and Ibn al-Jawzī, vol. 3, p.498.
- 5-Ibn Zanjula, p. 323. See also al-Qaysī, A, vol.1, p. 507.
- 6- al-Naḥḥās, A, vol. 2 , p. 40.
- 7-al-ʿUkbūrī, vol. 2, p. 96. See also al-Qaysī, A, vol. 2, p. 175, and Ibn al-Jazarī, A, vol. 2, p.341.
- 8-al-Qaysī, A, vol. 2, p.175. See also Ibn Zanjula p.547.
- 9- al-Qaysī, A,vol. 2, p.157. See also Jeffrey, p. 67.
- 10- Ibn al-Jazarī, A, vol. 2 p. 221. See also al-Qaysī, A, vol. 1, p. 262, and Ibn al-Jawzī, vol. 1, p. 137.
- 11- al-ʿUkbūrī, vol. 1, p. 36. See also Ibn Zanjula p. 112.
- 12-al-Farrā', vol. 1, p. 75. See also Jeffrey, p. 28.
- 13- al-Qaysī, A vol. 1 , p. 262.
- 14- al-Nasafī, vol. 1, p. 72. See also Ibn al-Jawzī, vol. 1, p.137.
- 15- al-Qaysī, A, vol. 1, p. 262.
- 16-Ibn al-Jazarī, A, vol. 2 p. 247. See also al-Qaysī, A, vol.1, p. 378, and Ibn al-Jawzī, vol. 2, p.26.
- 17- al-Darwish, vol. 2 p. 171. See also al-Qaysī, A, vol. 1, p. 171.
- 18- al-Khafājī, vol. 2, p. 571.
- 19- al-Qaysī, A, vol. 1. p. 378. See also Ibn Khālawayh,A,

p. 20.

20- al-Farrā', vol. 1, p. 200. See also Ibn al-Qayyim, A, p. 187.

21- al-Qaysī, A, vol. 1 p. 383. See also al-Qurṭubī, vol. 4, p. 43.

22- al-Qurṭubī, vol. 4. p.43. See also Ibn Hishām, p. 832.

23- al-Farrā', vol. 1, p. 200.

24- Ibn al-Jazarī, A, vol. 2, p. 261. See also al-Qaysī, A, vol. 1, p. 446, and al-Nasafī, vol. 2, p. 28.

25- al-Qaysī, A, vol. 1, p. 426. See also Ibn Khālawayh, A, p.147.

26- al-Nasafī, vol. 2 , p. 28. See also al-Naḥḥās, A, vol. 1, p. 574.

27- al-Qaysī, A, vol. 2, p.446. See also Ibn Khālawayh, A, p. 147.

28- Ibn al-Jazarī, A, vol. 2, p. 310. See also al-Qaysī, A, vol. 2, p. 59, and al-Nasafī, vol. 3, p. 10.

29- al-Farrā', vol. 2, p. 139. See also Ibn Khālawayh, A, p.223.

30 al-Qaysī, A p. 59.

31- Ibn Zanjula, p. 415.

32- Ibn al-Jazarī, A, vol. 2, p. 273. See also al-Qaysī, A, vol. 1 , p. 484, and Ibn al-Jawzī, vol. 3 , p. 385.

33- al-Qaysī, A, vol. 1, p. 484 . See also al-Farrā', vol. 1, p. 297.

34- al-Tirmidhī, vol. 11, p. 194.

35- Ibn al-Jazarī, A, vol. 2, p.346. See also al-Qaysī, A, vol. 2, p. 188, and al-Farrā', vol. 2, p. 327.

36- al-Naḥḥās, A, vol. 2 , p. 327 . See also al-Farrā', vol. 2,

p.327.

37- al-Qaysī, A, vol. 2, p. 188. See also Ibn Khālawayh, p.284.

38- Ibn al-Jazarī, A, vol. 2, p. 366. See also al-Qaysī, A, vol. 2, p. 284, and al-Naḥḥās, A, vol. 3, p. 34.

39- al-Qaysī, A, vol. 2, p. 284. See also al-Farrā', vol. 3, p. 15, and Ibn al-Jawzī, vol. 7, p. 249.

40- Ibn al-Jazarī, A, vol. 2, p. 355. See also al-Qaysī, A, vol. 2, p. 202, and al-Jawzī, vol. 6, p. 438.

41- Muḥysin, C, p. 84. See also al-Nasafī, vol. 3, p. 320, and Badawī, p. 139.

42- Ibn Zanjula, p. 584

43- Ibn al-Jazarī, A, vol. 2, p. 319. See also Ibn al-Jawzī, vol. 6, p. 74, and Ibn Khālawayh, A, p. 240.

44- al-Qaysī, A, vol. 2, p. 144.

45- Ibn al-Jazarī, A, vol. 2 p. 397. See also al-Qaysī, A, vol. 2 p. 359 and al-Nasafī, vol. 4, p. 327.

46- Wright, vol. 1, p. 150. See also Sibawayh, vol, 2, p. 243.

47- al-Aʿshā, p. 238. See also al-Mubarrid, p. 564, and Ibn Zanjula p.747.

48- al-Ṭabarī, vol. 6, p. 286. See also Ibn al-Jazarī, A, vol. 2, p. 238.

49- al-Nasafī, vol. 4, p. 322. See also al-Qaysī, A, vol. 2, p. 357, and Ibn Zanjula, p. 742.

50- al-Qaysī, A, vol. 2, p. 357.

51- Ibid. See also Ibn Zanjula, p. 742.

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5	53	see index 3			
5	110	ṭayran	ṭā'iran		
5	115	see index 1			
6	16	see index 1			
6	32	see index 1			
6	33	yukadhdhi- būnaka	yukdhi- būnaka		
6	91	see index 1			
6	92	see index 1			
6	96	see index 1			

6	109	annahā	innahā		
6	109	yu'minūna	tu'minūna		
6	114	see index 1			
6	115	see index 1			
6	119	faṣṣala ḥarrama	fuṣṣila ḥurrima	faṣṣala ḥurrima	
6	124	see index 1			
6	145	see index 1			
6	153	see index 1			
7	25	see index 1			
7	26	see index 3			
7	54	see index 3			
7	75	qāla	wa qāla		
7	141	anjaynākum	anjākum		
7	144	see index 1			
7	157	see index 1			
7	169	see index 1			
7	172, 173	see index 1			
7	186	see index 1			
8	11	yughashsh- īkum al-nu ^c āsa	yaghsh- ākum al-nu ^c āsu	yughsh- īkum al-nu ^c āsa	
8	19	see index 1			
8	59	innahum	annahum		
9	107	see index 3			
10	5	see index 1			

10	58	see index 1			
10	90	see index 1			
11	41	see index 1			
11	69	see index 1			
11	108	see index 1			
12	12	see index 1			
12	49	see index 1			
12	56	see index 1			
12	64	see index 1			
12	109	nūḥī	yūḥā		
12	109	ta ^c qilūna	ya ^c qilūna		
12	110	fa-nujjiya	fa-nunji		
13	4	nufaḍḍilu	yufaḍḍilu		
13	17	see index 1			
13	33	see index 1			
13	42	see index 1			
14	2	see index 3			
16	1	see index 1			
16	3	see index 1			
16	11	see index 1			
16	12	see index 3			
16	20	see index 1			
16	43	see index 1			
16	48	yaraw	taraw		
16	79	see index 1			
16	96	see index 1			
17	2	see index 1			

17	7	see index 1			
17	38	see index 1			
17	42,43	see index 1			
17	68,69	see index 1			
17	90	see index 1			
17	93	qul	qāla		
18	26	see index 1			
18	36	see index 1			
18	43	see index 1			
18	47	see index 1			
18	52	see index 1			
18	66	rushdan	rashadan		
18	71	see index 1			
19	9	see index 1			
20	12	see index 1			
20	13	see index 1			
20	69	sāḥirin	siḥrin		
20	80	see index 1			
20	87	see index 1			
20	102	see index 1			
20	119	see index 1			
21	25	see index 1			
21	30	see index 1			
21	80	see index 1			
21	88	see index 1			
21	104	see index 1			
21	112	see index 1			

22	39	udhina	adhina		
22	45	see index 1			
22	47	see index 1			
23	8	see index 1			
23	52	see index 1			
23	87	see index 3			
23	89	see index 3			
23	92	see index 3			
23	111	see index 1			
23	112	see index 1			
23	114	see index 1			
24	9	wa al- khāmisata	wa al- khāmisatu		
24	55	istakhlafa	ustukhlifa		
25	8	see index 1			
25	17	see index 1			
25	19	see index 1			
25	69	see index 1			
25	75	see index 1			
26	193	see index 1			
27	25	allā yasjudū	alā yā usjudū		
27	25	tukhfūna tu ^ḥ linūna	yukhfūna yu ^ḥ linūna		
27	51	see index 1			
27	59	see index 1			
27	62	see index 1			
27	80	see index 1			

27	82	see index 1			
27	93	see index 1			
28	6	see index 1			
28	37	wa qāla	qāla		
28	48	see index 1			
28	60	see index 1			
28	82	see index 1			
29	19	see index 1			
29	42	see index 1			
29	50	see index 1			
29	66	see index 1			
30	11	see index 1			
30	22	see index 4			
30	40	see index 1			
30	41	see index 1			
30	52	see index 1			
31	6	see index 3			
31	30	see index 1			
33	2	see index 1			
33	9	ta [◌] malūna	ya [◌] malūna		
33	10	see index 2			
33	31	see index 1			
33	66	see index 2			
33	67	sādatanā	sādātina		
33	67	al-sabīla	al-sabīlā		
34	9	see index 1			
34	12	see index 3			

34	17	see index 1			
34	40	see index 1			
35	33	see index 1			
35	36	see index 1			
36	39	see index 3			
36	70	see index 1			
37	126	see index 3			
38	53	see index 1			
39	42	see index 1			
40	20	see index 1			
40	21	see index 1			
40	26	see index 1			
40	37	see index 1			
40	58	see index 1			
41	19	see index 1			
42	25	see index 1			
42	35	see index 3			
42	37	see index 1			
43	11	see index 1			
43	33	see index 1			
43	71	see index 3			
43	85	see index 1			
43	89	see index 1			
44	7	see index 3			
45	6	see index 1			
45	35	see index 1			
46	12	see index 1			

48	10	see index 1			
48	17	see index 1			
49	18	see index 1			
50	30	see index 1			
51	25	see index 1			
52	21	see index 1			
52	28	see index 1			
53	32	see index 1			
54	6	see index 2			
54	26	see index 1			
55	31	see index 1			
56	19	see index 1			
58	8	see index 1			
59	14	see index 1			
61	14	see index 3			
64	9	see index 1			
65	11	yudkhihu	nudkhihu		
66	12	see index 1			
67	29	see index 1			
69	41	see index 1			
69	42	see index 1			
70	32	see index 1			
70	33	see index 1			
72	3,4	see index 1			
72	5	see index 1			
72	6	see index 1			
72	7	see index 1			

72	8,9 10,11, 12,13, 14	see index 1			
72	17	see index 1			
72	20	see index 1			
73	9	see index 3			
74	33	see index 1			
74	56	see index 1			
76	4	see index 2			
76	15,16	see index 2			
76	30	see index 1			
77	6	see index 1			
77	23	see index 1			
78	35	see index 1			
78	37	see index 3			
79	11	see index 1			
79	16	see index 2			
88	4	see index 1			
89	17-20	see index 1			
90	13-14	see index 1			
91	15	see index 3			
102	6	see index 1			
104	2	see index 1			

Conclusion:

i- As stated earlier, many readings are greatly influenced by siyagh. In fact changes in siyagh themselves produce changes in nazm; therefore the majority of the readings cited in the nazm index appear in the siyagh index. An example of this is 6. 6. yu'minūna /tu'minūna, and 6. 12. ya'kulu minhā /na'kulu minhā, where the difference in nazm is merely a result of the difference in siyagh.

ii- There is a number of readings in the nazm index brought about variation in grammatical function. If al-ḥarakāt al-iʿrābiyya of a given reading is in agreement with al-ḥarakāt al-iʿrābiyya of a word / words preceding or following, then this reading has a constant nazm, otherwise not. An example of this sort of nazm is to be found in 6. 4.

wāḥidatan /wāḥidatun, where the reading with naṣb agrees with a similar word in naṣb in the beginning of the verse. Therefore the naṣb reading makes the nazm constant. For this reason it is preferred by al-Zajjāj, Ibn Khālawayh, al-Naḥḥās, and Makki b. Abī Ṭālib. Another example is 6. 11. al-rīḥa /al-rīḥu, where the naṣb reading also has parallels before it in the naṣb as well.

iii- It cannot be overemphasized that consistency in nazm is better than lack of it. Whether consistency in nazm is appropriate or not depends on the context of the verse in

question. It may be appropriate for a given verse to have consistency in nazm, and inappropriate in another to have it because of the differences between them. An example of the advantage of a discontinuous nazm is to be found in 7. 11. sāri^cū /wa sāri^cū. The reading without wa makes a break, and accordingly the nazm is discontinuous, while the wa in the other reading keeps the nazm constant with respect to the previous verses. Here the subject matter of the verses before and after the wa is different; it is thus unnecessary to link the verses together. In other words, it is better to have a discontinuous nazm and to start the new subject without wa al-catf.

iv- The melodic nazm is dealt with in this chapter. This sort of iqā^c is sometimes internal and sometimes external. An example of this kind of nazm is to be found in 79 / 11 nakhiratan /nākhiratan, where the second reading agrees with the closing words of the five preceding verses and of the three following verses as well. Another example is 79 / 16 tuwā /tuwan, where the first causes the following ten verses to rhyme with it.

v- In a few cases there is a nazm between the sense of the words. This can be seen in 2 / 36 (Fa- azallahumā /fa- azālahumā al-shaytānu canhā fa-akhrajahumā mimmā kānā fīhi.) " Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been.",

where the reading fa-azālahumā has the same sense of fa-akhrajahumā in the same verse. It is also parallel with uskun in the previous verse (Wa qulnā yā Ādamu uskun anta wa zawjuka al-jannata), " We said: " O Ādam ! dwell thou and thy wife in the garden;". Therefore the sense of the previous verse and the following part of this verse require fa-azālahumā in order to keep the sense of the two verses in a constant nazm.

Chapter VII
Rasm al-Muṣḥaf

Definition

In this chapter by rasm al-muṣḥaf is meant the orthography of the codices that ʿUthmān b. ʿAffān sent to different provinces, in order to get the Muslim umma to agree on the canonical readings and to reject the non-canonical readings. In fact the origin of the differences between the codices goes back to ʿUthmān b. ʿAffān himself, who advised Zayd Ibn Thābit to incorporate the different readings (that can be represented in writing) in the different codices.

As has been stated in the first chapter, that a valid reading should comply somehow with at least one of the Uthmanic codices. Accordingly some readings have been criticized by scholars because they cannot be accommodated by the orthography. Thus rasm al-muṣḥaf is used as a criterion for accepting or rejecting a given reading.

In this study we have found 232 readings which can be discussed in the light of the orthography of the Uthmanic codices. The following readings are selected as representative.

Examples:

7 . 1. 36 / 35 (li-ya'kulū min thamarihī wa mā camilathu aydihim, afalā yashkurūna)

" That they may enjoy the fruits of this (artistry):

it was not their hands that made this: will they not then give thanks?"

There are two readings in this verse: the first is ḥamilat, which is read by Ḥamza, al-Kisā'i, and Abū Bakr. The second is ḥamilathu, which is read by all other readers⁽¹⁾.

The JR is in agreement with normal usage of mā as a relative pronoun, which requires a pronoun referring back to it. The hu in ḥamilathu, according to this reading provides this, as in:

2/275 kamā yaqūmu al-ladhī yatakhabbatuhu al-shayytānu min al-massi, "As stands one whom the evil one by his touch hath driven to madness". al-Zajjāj gives an alternative explanation; he suggests that mā here may be for negation. In this case hu in ḥamilathu refers to thamarihi⁽²⁾.

In the alternative reading, on the other hand, mā is also taken to be a relative pronoun, but hu is omitted for the sake of the rhythm of the sentence⁽³⁾. This omission is quite common in the Qur'an as in 25 / 41 a-hādhā al-ladhī baḥathā Allāhu rasūlā, "Is this the one whom God has sent as an apostle?", and 27 / 59 wa salāmun ḥalā ḥibādihi al-ladhīna iṣṭafā, "And peace on his servants whom He has chosen".

These two readings, of course, are represented in the actual ducts of the script. In fact, the Kufan codex is the only one to omit the hu⁽⁴⁾.

The two readings are possible if mā is taken to be a relative pronoun. It can only be taken as a negative if the hu is present.

7 . 2. 2 / 126. (Wa idh qāla Ibrāhīmu rabbi ijʿal hādha baladan āminan wa rzuq ahlahū min al-thamarati man āmana minhum bil-Lāhi wa al-yawmi al-ākhir, qāla wa man kafara fa-umattiʿuhū qalīlan thumma adṭarruhū ilā ʿadhābi al-nāri wa bi'sa al-maṣīru)

"And remember Abraham said : "My Lord, make this a city of peace, and feed its people with fruits,— such of them as believe in God and the last day." He said : "(Yea), and such as reject faith,— for a while will I grant them their pleasure, but will soon drive them to the torment of fire, An evil destination (indeed) ! "

There are two readings in this verse: The first is Ibrāhāmu, which is read by Hishām. The second is Ibrāhīmu, which is read by all other readers. This applies to all occurrences of this name throughout the Qur'an. For details see index b ⁽⁵⁾.

The JR is in compliance with the orthography of the codices of the provinces other than Syria ⁽⁶⁾. The word Ibrāhīm is a foreign and such words ,when taken in to Arabic, tend to have various forms. An example of this is this line, by ʿAbd al-Muṭṭalib b. Hāshim ⁽⁷⁾ :

Naḥnu ālu Allāhi fī baldatihī. lam yazal dhāka ʿalā ʿahdi Ibarhamī , " We are the people of God in his land, and it has been like this ever since the time of Ibarhamī". However the form Ibrāhīm, with yā' is said to have been common to most Arabic except that of some tribes living in Syria. Ibn al-Jawzī

gives six different forms for this name: Ibrāhum, Ibrāham, Ibrāhim, Ibrāhām, and Ibarham⁽⁸⁾. Also the JR here is on the common measure of other foreign names like Ismāʿīl, Isrāʿīl, and Mikāʿīl⁽⁹⁾.

The second reading with alif is in compliance with the codex of Syria. It represents a dialectal variation peculiar to that province.

7 . 3. 21 / 88 (Fa-stajabnā lahū wa najjayynāhu min al-ghammi wa kadhālika nunjī al-mu'minīna.)

" So We listened to him: and delivered him from distress: and thus do We deliver those who have faith."

There are two readings in this verse: The first is nujjī, which is read by Abū Bakr and Ibn ʿĀmir. The second is nunjī, which is read by all other readers⁽¹⁰⁾.

The JR in this verse is an active verb with al-mu'minīna as its mafʿūl bihi. The orthography of the codices, although, has one nūn only (i.e. nujjī). This is in accordance with a tradition of the orthography, namely to drop one of the two consecutive identical letters⁽¹¹⁾ (e.g. 2 / 164 al-layl 10 / 14 li-nanzur) .

In the other reading, nunjī, follows the orthography of the codices. The verb in this reading is considered to be the passive of the māḍī. There are two points of criticism of this reading, raised by Makkī b. Abī Ṭālib : (i) The fact that there is no fatha on the yā of nunjī (ya). (ii) The fact that the

maṣdar of the verb (i.e. najā') has to be considered to be implicitly present as nā'ib al-fā'cīl⁽¹²⁾. There would seem no reason why al-mu'minīna should not have been made a direct nā'ib al-fā'cīl as al-mu'minūna. This is why al-Farrā' has rejected this reading; he said: " There is no explanation for it, since a single noun with a passive verb (that does not have fā'cīl) has to be in raf'c." ⁽¹³⁾ Ibn Khālawayh offers an alternative explanation for this reading. He argues that it is possible for a nā'ib al-fā'cīl to be manṣūb, as in the following

(14)
line of verse :

Wa law waladat Qufayratu jarwa kalbin, la-subba bidhālika al-jarwi al-kilābā, " If Qufayra were to give birth to a puppy, dogs (in general) would be libellee by this puppy ('s being called a dog)" .

Ibn Jinnī rejects the argument of Ibn Khālawayh, and considers the reading nujjī to be the active of the muḍāri'c with one of the two consecutive nūns omitted, i.e. nunajjī; he cites as a parallel the verse: 2 /85 tazāharūna 'alayhim bil-ithmi wa al-'udwāni

"Assist (their enemies) against them , in guilt and rancor; " where one of the two tā's of tatazāharūna is omitted ⁽¹⁵⁾. Thus, according to his argument, the reading is similar in function to the JR, but slightly different in form.

Here the JR is more likely , because it does not have any problem in its interpretation.

7 . 4. 91 /14-15 (Fa-kadhdhabūhu fa-'aqarūhā fa-

damdama ʿalayhim rabbuhum bi-dhanbihim fa-sawwāhā.

Wa lā yakhāfu ʿuqbāhā)

" Then they rejected him (as a false Prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction high and low)! And for Him is no fear of its consequences."

There are two readings in these verses: The first is fa lā yakhāfu, which is read by Nāfiʿ and Ibn ʿAmer. The second is wa lā yakhāfu, which is read by all other readers⁽¹⁶⁾.

The JR with wa here is in agreement with the orthography of all the codices except that of Medina and Syria⁽¹⁷⁾. Grammatically, the wa in the JR has two possibilities:

(i) It may be for isti'nāf, resumption. The naẓm in this case is not constant, since it completes a period at the end of the previous verse.

(ii) The second possibility is that the wa is wāw al-hāl. In this case the naẓm is continuous with the previous verse, and the fāʿil of the verb yakhāfu would necessarily be Allah; the wa is zāʿida⁽¹⁸⁾. However if we assumed that there is an implicit pronoun after wa, e.g. wa huwa lā yakhāfu, then the naẓm is not constant and the fāʿil of yakhāfu can be other than Allah.

The naẓm in the reading of Nāfiʿ and Ibn ʿĀmir is continuous with the previous verse. Fa in their reading implies an uninterrupted citing of a series of items⁽¹⁹⁾, i.e. Thamud rejected their Prophet Ṣāliḥ, they hamstrung his

camel, then Allah punish them without concerto the consequences of doing so.

Each of previous verbs: (fa-qāla, fa-ʿaqarūhā, fa-damdama, and fa-sawwāhā) preceded by fa. This perhaps suggests that lā yakhāfu should also be preceded by fa. However, The change of tense is a counter indication.

7. 5. 1 /6-7 (Ihdinā al-ṣirāṭa al-mustaḳīma. Ṣirāṭa al-ladhīna anʿamta ʿalayhim, ghayri al-maghḍūbi ʿalayhim wa lā al-ḍāllīna.)

" Show us the straight way, The way of those on whom thou hast bestowed thy grace, those whose (portion) is not warth, and who go not astray."

There are three readings in these verses: The first is al-sirāṭa, which is read by Qunbul. The second is al-zirāṭa, which is read by Khalaf. The third is al-ṣirāṭa, which is read by all other readers⁽²⁰⁾.

The JR in this verse is in compliance with the orthography of the Uthmanic codices, since it is written with ṣād in all the codices⁽²¹⁾.

The reading of Qunbul with sīn is said to represent the older form of the root; the sīn having subsequently been attracted to ṣād by the tā'. This happens also with: /gh /, /kh /, and /q / because of the hams and tasafful nature of the /s / and the itbāq and the jahr nature of the following phoneme. In similar circumstances /s / becomes /z / -as in the reading of Khalaf here- which is somewhat between /s /

and /ṣ / in manner of articulation⁽²²⁾. This change is due to the fact that the sequence of a mahmūs mutasaffil and a majhūr muṭbiq sound is difficult to pronounce. The reason why is said that the /s / is changed to /ṣ / or /z / and not vice versa is because /s / must have been the original radical in this root, since if /ṣ / or /z / has been so, no variant with /s / would have appeared⁽²³⁾.

/Ṣ / which is the JR is said to represent the dialect of Quraysh, and also of Qays, to whom /z / is also ascribed as a variant.

al-Aṣmaʿī relates that two people differed as to the pronunciation of the word ṣaqr. One of them pronounced it with /ṣ /, the other with /s /. They awaited the judgement of the first man to pass by. This man rejected both forms of pronunciation and pronounced it with /z /, i.e. zaqr⁽²⁴⁾.

Thus, the three readings are perhaps based on dialectal usages; however, the JR is the most common.

7 . 6. 76 /4. (Inna aʿtadnā lil-kāfirīna salāsila wa aghlālan wa saʿīra).

"For the rejectors We have prepared chains, yokes,
and a blazing fire".

There are two readings in this verse: The first is salāsilan, which is read by Nāfiʿ, Abū Bakr, Hishām and al-Kisāʿī. The second is salāsila, which is read by all other readers⁽²⁵⁾.

The reading salāsila, without tanwīn is in accordance with the

convention that plural nouns on the measure of faʿālil do not take tanwīn, except by poetic license, which does not apply in the case of the Qur'an (26)

More other plurals on this measure in the Qur'an appear without tanwīn, as in 22 /40
wa lawlā dafʿu Allāhi al-nāsa baʿdahum bi-baʿdin la-
huddimat ṣawāmiʿu wa biyaʿun wa ṣalawātun wa masājidu
yudhkaru fihā ismu Allāhi kathiran

"Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in a abundant measure."

On the other hand, al-Kisā'i and some other Kufans grammarians are reported as claiming that certain Arab tribes used tanwin universally except for words on the measure of afʿalu, they allege as in the following line of

(27)
 verse : Fama wajdu āzārin thalāthin rawā'imīn, " What benefit is there from three deteriorating ruins! ". This, however, only serves to support the permissibility of this usage in poetry, which has already been remarked on. However, Abū Jaʿfar al-Naḥḥās comments that, since aghlālan has to take tanwīn, the preceding word should also be used with tanwīn in order to achieve a kind of rhythm,

(28)
 which will add to the beauty of the verse . A further reason for supposing tanwīn to be present, is the orthography of the earlier copies in which it is written salāsīlā, with alif which suggests the possibility of the tanwin being present.

7 . 7. 57 /24 (al-ladhīna yabkhalūna wa ya'murūna al-nāsa bil-bukhli wa man yatawala fainna Allāha huwa al-ghaniyyu al-ḥamīdu.)

" Such persons as are covetous and commend covetousness to men, and if any turn back (from God's way), verily God is free of all needs, worthy of all praise."

There are two readings in this verse: The first is without huwa, which is read by Nāfi^c and Ibn ʿĀmir. The second is with huwa, which is read by all other readers (29).

There are two different syntactic explanations of huwa in the JR: (i) That it is ʿimād or fāṣil, a copula, which is there merely to balance the mubtada' and the khabar.

(ii) That it is a second mubtada', the khabar of which is al-ghaniyyu al-ḥamīdu, in this latter case functions as khabar of inna (30). Grammatically, a definite khabar without a copula is uncommon, while including huwa is quite common, as in 108 /3 Inna shāni'aka huwa al-abtaru, " For he who hateth thee, _ he will be cut off (from future hope)."

The deletion of huwa in the reading of Nāfi^c and Ibn ʿĀmir, although uncommon, is justified by the fact that al-ḥamīdu is the last word of the verse in any case.

The two readings derive from differences in the orthography of the codices. The codices of Kufa, Basra, and Mecca, have huwa, while those of Medina and Syria do not (31).

7. 8. 6 / 32 (Wa mā al-ḥayātu al-dunyā illā laʿibun wa laḥwun wa la-ddāru al-ākhiratu khayrun lil-ladhīna yattaqūna afaḷā taʿqilūna).

" What is the life of this world but play and amusement? but best is the home in the hereafter, for those who are righteous. Will Ye not then understand ?"

There are two readings in this verse: The first is wa la-dāru al-ākhirati, which is read by Ibn ʿĀmir. The second is wa la-ddāru al-ākhiratu, which is read by all other readers (32).

In the JR, the word al-ākhirā is a ṣifa of al-dār. This is similar to the following verses:

(i) 28 / 83 Tilka al-dāru al-ākhiratu najʿaluhā lil-ladhīna lā yuridūna ʿuluwwan fī al-arḍi wa lā fasādan, " That home of the hereafter, We shall give to those who intend not high-handedness or mischief on earth".

(ii) 29 / 64. wa inna al-dāra al-ākhirata lahiya al-ḥayawānu law kānū yaʿlamūna, " But verily the home in the hereafter, — that is life indeed, if they but knew."

(iii) 7 / 169. wa al-dāru al-ākhiratu khayrun lil-ladhīna yattaqūna afaḷā taʿqilūna, " But best for the righteous is the home in the hereafter. Will ye not understand".

In the reading of Ibn ʿĀmir, dār is muḍāf to al-ākhirā. The common usage of al-ākhirā as an adjective makes the Basrins reject this reading, since they regard an idāfa of this kind as the idāfa of a noun to itself. The Kufans, on the other hand, accept this kind of idāfa as long as the two words are

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from different roots . They support their view by 56 /95 Inn hādhā lahuwa ḥaqqu al-yaqīn , "Verily, this is the very truth and certainty". Though ḥaqq and yaqīn may have a similar meaning. The idāfa relationship is acceptable here, in that it may be thought of as narrowing the semantic field concerned.

Thus the JR is more acceptable, since it agrees with common usage of al-ākḥira as an adjective , and has more instances from the Qur'an.

According to the orthography, wa la-ddār is written with two lāms in all the codices except that of Syria, from which the reading of Ibn ʿĀmir derived.

7 . 9. 12 /31. (Falammā ra'aynahū akbarnahū wa qattaʿna aydiyhunna wa qulna ḥāshā lil-Lāhi mā hādhā basharan in hādhā illā malakun karīmun) .

" When they saw him , thy did extol him, and (in their amazement) cut their hands: they said: "God preserve us! no mortal is this! this is none other than a noble angel! "

There are two readings in this verse: The first is ḥāshā, with alif, which is read by Abū ʿĀmr. The second is ḥāsha, without alif which is read by all other readers⁽³⁴⁾ .

The JR is what appears in all the codices. The verb in question, however, is supposed to be the III form of the root H SH Y and its regular pattern would be ḥāshā⁽³⁵⁾ .

In the JR the second syllable is shortened ,in

orthography, as if it is in pronunciation. Interior readers and grammarians have used the phrase in a number of different ways: (36)

- (I) hāsh lil-Lāhi, by al-Ḥasan al-Baṣrī
- (II) hāshan lil-Lāhi, by Abū Ḥayawa, and Abū al-Simāl
- (iii) hasha lil-Lāhi, by al-Aʿmash
- (iv) hashāta lil-Lāhi, by Ibn Khālawayh
- (v) hāshā Allāhi, by Ibn Masʿūd, and Ubay Ibn Kaʿb.

There seems no particular reason, except for tradition, for the adoption of the JR unless the word hāshā is, perhaps not from the hā shin yā' root at all.

7. 10. 81 / 24 (Wa mā huwa ʿalā al-ghaybi bi-danīnin)

" Neither doth he withhold grudgingly a knowledge of the unseen "

There are two readings in this verse: The first is bi-zanīnin, which is read by Ibn Kathīr, Abū ʿAmr and al-Kisāʿī. The second is bi-danīnin, which is read by all other readers (37).

The JR is bi-danīnin (i.e. miser). The meaning of the verse in this case is that the Prophet is economical with whatever knowledge of the unseen, God bestows upon him.

This reading is in accordance with the orthography, since it is written with dā in all the Uthmanic codices (38).

The other reading is with bi-zanīnin (i.e. accused). The meaning of the verse in this case is that the Prophet is not to be accused of misrepresenting his knowledge of the unseen. Thus the two readings are equally valid from the point of

view of semantics; however, the JR is more consistent with the orthography. Grammatically, the preposition ʿalā is less common with danna than with zanna. Abū ʿUbayda maintains that the latter reading is more appropriate in view of the strong apposition to the Prophet and charges against him in the early stages of his mission; the chapter constituting the

(39)
verse in question being a Meccan one

7 . 11. 3 / 133. (Wa sārīʿū ilā maghfiratin min rabbikum wa jannatin ʿarḍuhā al-samāwātu wa al-arḍu uʿiddat lil-muttaqīn)

"Be quick in the race for forgiveness from your lord, and for a garden whose width is that (of the whole) of the heavens and the earth, prepared for the righteous,—"

There are two readings in this verse: The first is sārīʿū, which is read by Nāfiʿ and Ibn ʿĀmir. The second is wa sārīʿu, which is read by all other readers⁽⁴⁰⁾.

wa sārīʿū is found in the codices of Kufa, Basra, and Mecca, while sārīʿū in the codices of Medina and Syria⁽⁴¹⁾.

The JR with wa in this verse is following on from the previous verses: 3 / 130-132. Yā ayyuhā al-ladhīna āmanū lā taʿkulū al-ribā adʿāfan mudāʿafatan wa itaqū Allāha laʿallakum tufliḥūna. Wa ittaqū al-nāra al-latī uʿiddat lil-kāfirina. Wa atīʿū Allāha wa al-rasūla laʿallakum turḥamūn.

"O ye who believe! devour not usury doubled and multiplied; but fear God; that ye may (really) prosper. Fear the fire,

which is prepared for those who reject faith: And obey God and the apostle: that ye may obtain mercy".

Thus the wa of ʿatf continues the nazm of the whole section .

The other reading without wa begins a new topic;⁽⁴²⁾ the previous section consists of a series of imperatives that constitute tarhib ,inspiring fear; the new section is targhib ,inspiring desire. It is also connected with a description of the righteous in the next three verses. Thus the nazm is discontinuous, appropriately to the change of emphasis .

The reading of Nāfi^c and Ibn ʿĀmir is effective from the point of view of balāgha in which there is no need for the wa since there are two different subjects involved in the passage. The JR can be justified as in accordance with the Qur'anic practice of al-jamʿu bayna al-targhibi wa al-tarhib, (simultaneous inspiring of greed and of fear).

7 . 12. 2 /132(Wa waṣṣā bihā Ibrāhīmu banīhi wa Yaʿqūbu yā baniyya inna Allāha iṣṭafā lakum al-dīna, falā tamūtunna illā wa antum muslimūna)

"And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! God hath chosen the faith for you; then die not except in the faith of Islam".

There are two readings in this verse: The first is wa awwṣā which is read by Nāfi^c and Ibn ʿĀmir. The second is wa waṣṣā which is read by all other readers⁽⁴³⁾ .

The balāgha in this verse is with the JR, because waṣṣā with tashdīd has more force than the form awṣā, since the

verb gains an extra force by tashdīd ⁽⁴⁴⁾. This reading is further supported by the frequent occurrence of the II form elsewhere in the Qur'an, as in the following verses: (i) 4 / 131 Wa laqad waṣṣaynā al-ladhīna ūtū al-kitāba min qablikum. " Verily We have directed the people of the Book before you", (ii) 42 / 13 Sharaʿa lakum min al-dīni mā waṣṣā bihī Nūḥan., " The same religion has He established for you as that which He enjoined on Noah...", (iii) 6 / 151 Dhālikum waṣṣākum bihi, " Thus doth He command you", and (iv) 36 / 50 Falā yastatīʿūna tawṣiyatan , " No (chance) will they then have, by will to dispose (of their affairs) ". Moreover, this reading is adopted by Ibn Masʿūd, al-Ḥassan al-Baṣrī, Abū Rajā', Qatāda, and Shibl. Besides it was preferred by Abū Ḥātim and Makki b. Abī Ṭālib. In the codex of Ibn Masʿūd, it appears as fa-waṣṣā, like the JR, but with fa instead of the wa of the Uthmanic codices ⁽⁴⁵⁾.

The IV form in the alternative reading awṣā is less commonly used in the Qur'an than waṣṣā; however it does appear as in 4 / 11 Yūṣīkum Allāhu " God (thus) directs you" , and 4 / 12 min baʿdi waṣīyatin tūṣūna bihā aw dayn, " After payment of legacies and debts".

Thus the JR has more instances from the Qur'an, and it has more force than awṣā, also in most codices, there is no alif between the two wāws ⁽⁴⁶⁾.

7 . 13. 6 / 63 (Qul man yunajjikum min zulumāti al-barri wa al-baḥri tadʿūnahū tadarruʿan wa khufyatan lain anjānā

min hādhihī la-nakūnanna min al-shākirīna)

" Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: "If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'."

There are two readings in this verse: The first is anjānā which is read by the three Kufans. The second is anjaytanā which is read by all other readers ⁽⁴⁷⁾.

In the JR, anjaytanā, is more vivid as being a direct address to Allah. This reading is also supported by 10 /22 lain anjaytanā min hādhihī la-nakūnanna min al-shākirīna, where anjaytanā is unanimously read .

Both readings are valid; the codices of Kufa have anjānā, while all other codices have anjaytanā ⁽⁴⁸⁾ . However the JR ,perhaps is more plausible from the point of view of balāgha because of the muwājaha style, and it has also Qur'anic support.

Notes

- 1- Ibn al-Jazarī, A, vol. 2 , p. 353. See also al-Qaysī, A, vol . 2, p. 216, and al-Nasafī, vol. 4, p.7.
- 2- Ibn Zanjula, p. 598. See also al-Qaysī, A, vol. 2, p. 216.
- 3- al-Qaysī, A, vol 2, p. 216.
- 4- al-Nasafī, vol. 4, p. 7.
- 5- Ibn al-Jazarī, A, vol.2, p. 221. See also al-Qaysī, A, vol. 1, p. 361, and Ibn al-Jawzī, vol. 1, p. 139.
- 6- al-Qaysī, A, vol.1, p. 263.
- 7- Ibn Zanjula, p. 114. See also al-Jawālīqī, p. 13.
- 8- Ibn al-Jawzī, vol. 1, p. 139.
- 9- Ibn al-Jazarī, A, vol. 2, p. 221. See also al-Qaysī, A, vol. 1, p. 263.
- 10- Ibn al-Jazarī, A, vol. 2, p. 311. see also al-qaysī, A, vol 2, p. 113, and Ibn al-Jawzī, vol. 5, p. 384.
- 11- Ibn Khālawayh, A, p. 250. See also al-Qaysī, vol. 2, p. 113.
- 12- Ibn Hishām, p. 721. See also al-Qaysī, vol. 2, p. 113.
- 13- al-Farrā', vol. 2 , p. 210.
- 14- Ibn Khālawayh, A p. 250. See also al-Baghdādī, vol. 1, p. 163, and al-Shanqīṭī, vol. 1, p. 144.
- 15- Ibn Jinnī, A, vol. 1, p. 398. See also ʿUẓīma, vol. 1, p. 684.
- 16- Ibn al-Jazarī, A, vol. 2, p.348. See also al-Farrā', vol. 3, p. 270, and al-Qaysī, A, vol. 2, p. 383.
- 17- al-Dānī, p. 111. See also al-Qaysī, A, vol. 2 , p. 372.
- 18- al-ʿUkburī, vol. 2, p. 155.
- 19- al-Farrā', vol. 3, p. 270.
- 20- Ibn al-Jazarī, A, vol . 1, p. 271. See also al-Qaysī, a, vol. 1,

p. 34. and al-Nasafī, vol. 1, p. 8.

21- Ibn Zanjula, p. 80.

22- al-Qaysī, A, vol. 1, p. 35. See also Semaan, p. 49, and Gairdner, p. 15.

23- al-Qaysī, A, vol. 1, p. 35.

24- al-Nasafī, vol. 1, p. 7. See also al-Qaysī, A, vol. 1, p. 34.

25- al-Qaysī, A, vol. 2, p. 352. See also Ibn al-Jawzī, vol. 8, p. 430, and Ibn Khālawayh, A, p. 358.

26- al-Naḥḥās, A, vol. 3, p. 573. See also Ibn Zanjula, p. 738.

27- Ibn Zanjula, p. 738. See also Shalabī, B, p. 388.

28- al-Naḥḥās, A, vol. 3, p. 573. See also ḍūmat, p. 151.

29- al-Dānī. p. 109. See also al-Qaysī, A, vol. 2, p. 312, and Ibn Zanjula, p. 702.

30- Ibn Zanjula, p. 702.

31- al-Dānī. p. 109.

32- Ibn al-Jazarī, A, vol. 2, p. 257. See also al-Dānī, p. 120, and al-ʿUkburī, vol. 1, p. 139.

33- Ibn al-Anbārī, A, vol. 2, p. 436. See also al-ʿUkburī, vol. 1, p. 139.

34- Ibn al-Jazarī, A, vol. 2, p. 295. See also Ibn al-Jawzī, vol. 4, p. 218, and al-Qaysī, A, vol. 2, p. 10.

35- Ibn Yaʿish, vol. 2, p. 85. See also Ibn al-Anbārī, A, vol. 1, p. 285.

36- Abū Ḥayyān, vol. 5, pp. 300-303. See also Shāhīn, A, p. 241.

37- Ibn al-Jazarī, A, vol. 2, p. 399. See also al-Qaysī, A, vol. 2, p. 364, and al-Farrāʾ, vol. 3, p. 242.

38- Ibn Zanjula, p. 752. See also al-Farrāʾ, vol. 3, p. 242.

- 39- al-Naḥḥās, A, vol. 3, p. 243.
- 40- Ibn al-Jazarī, A, vol. 2, p. 242. See also al-Qaysī: A, vol. 1 p. 356, and al-Nasafī, vol. 1 p. 183.
- 41- al-Naḥḥās, A, vol. 1, p. 364. see also al-Qaysī, A, vol. 1 p. 356.
- 42- Ibn al-Jawzī, vol. 1, p. 459.
- 43- Ibn Kathīr, A, vol. 1. p. 185. See also al-Qaysī, A, vol. 1, p. 265, and Ibn al-Jazarī, A, vol. 2, p. 222.
- 44- Ibn Khālawayh, A, p. 88. See also al-Qaysī, A, vol. 1, p. 265, and Ibn Zanjula, p. 115.
- 45- al-Qaysī, A, vol. 1, p. 266.
- 46- Ibid.
- 47- al-Dānī, p. 103. See also Ibn Zanjula, p. 255, and al-Qaysī, A, vol. 1, p. 435.
- 48- Ibn Zanjula, p. 255. See also al-Dānī, p. 103.

Index. VI: Rasm al-Muṣḥaf

Sūra	verse	1st . Reading	2nd. R	3rd. R	4th. R
1	6,7	see index 2			
2	93	bi'samā	bi'sa-mā		
2	116	see index 5			
2	124	Ibrāhīmu	Ibrāhāmu		
2	125	Ibrāhīma Ibrāhīma	Ibrāhāma Ibrāhāma		
2	126, 127	see index 2			
2	130	see index 2			
2	132	Ibrāhīmu	Ibrāhāmu		
2	132	wa waṣṣā	wa awṣā		
2	133	see index 2			
2	135	see index 2			
2	136	see index 2			
2	140	see index 2			
2	186	al-dāʿi daʿāni	al-dāʿi daʿānī		
2	197	see index 2			
2	245	yabṣuṭu	yabsuṭu		
2	247	see index 2			
2	258	Ibrāhīma Ibrāhīmu Ibrāhīmu	Ibrāhāma Ibrāhāmu Ibrāhāmu		

2	259	see index 2			
2	260	Ibrāhīmu	Ibrāhāmu		
2	285	see index 1			
3	20	ittaba ^c ani	ittaba ^c anī		
3	21	see index 1			
3	133	see index 4			
3	175	see index 2			
3	184	wa al-zuburi	wa bil- zuburi		
4	66	see index 3			
4	87	see index 2			
4	122	see index 2			
4	125	see index 2			
4	163	Ibrāhīma	Ibrāhāma		
5	44	see index 2			
5	53	see index 3			
5	54	see index 2			
5	75	see index 2			
5	110	siḥrun	sāḥirun		
6	32	see index 3			
6	40	see index 2			
6	46	see index 2			
6	52	see index 1			
6	57	see index 3			
6	61	see index 1			
6	63	anjānā	anjaytanā		
6	80	hadāni	hadānī		

6	90	iqtadihi	iqtadi	iqtadihī	
6	96	see index 1			
6	115	see index 1			
6	137	see index 1			
6	157	see index 2			
6	161	Ibrāhima	Ibrāhāma		
7	3	see index 1			
7	38	kullamā	kulla-mā		
7	43	wa mā kunnā	mā kunnā		
7	69	see index 2			
7	75	see index 5			
7	112	see index 1			
7	141	anjaynākum	anjākum		
7	195	see index 2			
7	201	see index 1			
9	100	see index 3			
9	103	see index 1			
9	107	see index 5			
9	114	see index 2			
10	16	see index 1			
10	22	yusayyirukum	yanshurukum		
10	33	see index 1			
10	37	see index 2			
10	79	see index 1			
10	96	see index 1			

11	46	tas'al- ni	tas'al- nī	tas'al- anni	tas'al- anni(1)
11	68	see index 2			
11	78	tukhzūnī	tukhzūni		
11	87	see index 1			
11	105	ya'ti	ya'tī		
12	7	see index 1			
12	19	see index 1			
12	31	see index 2			
12	66	see index 2			
12	90	see index 2			
12	110	fa-nujjiya	fa-nunji		
12	111	see index 2			
13	7	see index 2			
13	9	see index 2			
13	11	see index 2			
13	34	see index 2			
13	42	see index 1			
14	14	see index 2			
14	22	ashraktumūni	ashraktumūnī		
14	35	see index 2			
14	40	see index 2			
15	22	see index 1			
15	94	see index 2			
16	9	see index 2			
16	96	see index 2			

(1) The fifth reading, by Ibn Kathīr is tas'alanna

16	120	see index 2			
16	123	see index 2			
17	7	see index 1			
17	62	see index 2			
17	93	qul	qāla		
17	97	see index 2			
18	17	see index 2			
18	24	see index 2			
18	36	see index 1			
18	38	lākinna	lākinnā		
18	39	see index 2			
18	40	yu'tiyani	yu'tiyānī		
18	45	see index 1			
18	64	see index 2			
18	66	tu'allimani	tu'allimānī		
18	70	see index 1			
18	88	see index 3			
18	94	see index 1			
18	95	see index 2			
18	96	see index 1			
19	41	see index 2			
19	46	see index 2			
19	58	Ibrāhīma	Ibrāhāma		
20	13	see index 1			
20	63	see index 1			
20	77	see index 3			
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21	4	see index 1			
21	30	see index 1			
21	87	an-lā	allā		
21	88	see index 1			
22	25	see index 2			
22	38	see index 1			
22	44	see index 2			
23	9	see index 1			
23	44	kullamā	kulla-mā		
23	72	see index 1			
23	87	see index 3			
23	89	see index 3			
23	112	see index 1			
23	114	see index 1			
25	25	wa nuzzila al-malā'ikatu	wa nunzilu al-malā'ikata		
25	61	see index 1			
26	56	see index 1			
26	149	see index 1			
26	176	see index 2			
26	217	wa tawakkal	fa-tawakkal		
27	17	see index 2			
27	21	see index 2			
27	36	a-tamudd- ūnani	a-tamudd- ūnani	a-tamudd- ūnni	
27	36	ātāniya	ātāni		
27	81	see index 1			

28	23	see index 2			
28	34	yukadhdhi- būni	yukadhdhi- būni		
28	37	see index 5			
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29	31	Ibrāhīma	Ibrāhāma		
29	50	see index 1			
30	39	li-yarbuwa	li-turbū		
30	53	see index 1			
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33	66	see index 2			
33	67	see index 2			
34	13	kal-jawābi	kal-jawābī		
34	45	see index 2			
35	26	see index 2			
35	40	see index 1			
36	23	see index 2			
36	35	see index 3			
36	41	see index 1			
36	55	fākihūna	fakihūna		
37	23	see index 2			
37	56	see index 2			
39	36	see index 1			
39	64	see index 2			
40	15	see index 2			
40	21	see index 1			
40	26	aw an	wa an		

40	32	al-tanādi	al-tanādī		
40	33	see index 2			
40	38	see index 2			
41	47	see index 1			
42	13	see index 2			
42	30	famā	bimā		
42	32	see index 2			
43	49	see index 2			
43	61	see index 2			
43	68	see index 2			
43	71	see index 3			
44	20	see index 2			
44	21	fa-ʿtazilūni	fa-ʿtazilūnī		
44	27	fākihina	fakihina		
46	15	iḥsānan	ḥusnan		
49	14	see index 2			
50	14	see index 2			
50	41	see index 2			
50	45	see index 2			
51	24	see index 2			
52	37	see index 2			
53	37	see index 2			
53	51	see index 2			
54	6,8	see index 2			
54	7	see index 1			
54	16,18	see index 2			
54	21	see index 2			

54	30	see index 2			
54	37,39	see index 2			
55	12	wa al-ḥabbu dhū	wa al-ḥabba dhā		
55	78	see index 3			
56	75	see index 1			
57	10	see index 3			
57	24	see index 3			
57	26	see index 2			
60	4	Ibrāhīma	Ibrāhāma		
67	17	see index 2			
67	18	see index 2			
71	25	see index 1			
72	20	see index 1			
74	33	idh adbar	idhā adbar		
76	4	see index 2			
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77	11	see index 2			
77	33	see index 1			
81	24	bi-ḍanīnin	bi-ṣanīnin		
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89	15	akramani	akramanī		
89	16	ahānani	ahānanī		
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99	6	see index 2			

Conclusion:

i- The majority of rasm al-muṣḥaf readings are attributable to dialectal variations. But it should be noted that not all the luḡhāt can be represented in the orthography, especially those readings which involve uṣūl, like imāla, tafkhīm, tarqīq...etc. An example of the dialectal readings which are represented in the orthography is to be found in 7. 2. Ibrāhīmu /Ibrāhāmu, and in 2 /186 al-dāʿi idhā daʿāni /al-dāʿi idhā daʿānī. Both readings are represented in the different codices.

ii- There are a number of orthographic readings, which involve grammatical differences. This can be exemplified in 7. 7. fainna Allāha huwa al-ghaniyyu al-ḥamīdu / fainna Allāha al-ghaniyyu al-ḥamīdu, and in 7. 8. wa la-ddāru al-ākhiratu /wa la-dāru al-ākhirati. In both examples the difference between the codices causes grammatical variations.

iii- The orthography sometimes contradicts the grammar. In this case the reading which complies with the orthography has the primacy over the reading which may be more grammatical, but in disagreement with the orthography. This can be seen in Abū ʿAmr's reading 3. 1. inna hādhayni la-sāḥirāni. Grammatically, the reading of Abū ʿAmr agrees with the common usage of inna, but it is in disagreement with the orthography, since hādhāni appears in all the codices

rather than hādhayni . Another example of the orthography contradicting the grammar is 7. 3. nunjī al-mu'minīna /nujjī al-mu'minīna . All codices have al-mu'minīna in naṣb . If nujjī is taken as in fact being passive ,nujji(ya) , the second occurrence should have al-mu'minūna , in rafʿ , but this contradicts the orthography. This is the reason that al-Farrā' and some other scholars reject the second reading. Abū ʿUbayda and Ibn Khālawayh ,on the other hand, accept it. They claim that it is possible to have nā'ib al-fāʿil in naṣb . They support their view by citing 45 /14 li-yaʿziya /li-yujzā qawman bimā kānū yaksibūna ,

" It is for him to recompense (for good or ill) each people according to what they have earned.", where the reading of Abū Jaʿfar is in the passive . They assert that the deep structure of the sentence in this latter case is li-yujzā al-jazā'u qawman .

iv-In some cases the differences between the Uthmanic codices are due to the system of the Arabic script, which allows more than one written form for the same word, as in

2 /93 bi'sa-mā /bi'samā 7 /38 kulla-mā /kullamā, 21 /87 an-lā /allā .etc . In some codices, every one of these words is regarded as one word, while in other codices it is regarded as two words. This does not affect the sense of the reading, nor its grammatical function in the verse.

iv- The effect of the orthography is noted also in the sense. The orthographic variations sometimes give different senses

between different readings. This can be seen in 7. 10. bi-
zanīn /bi-ḍanīn, where the variation in the Uthmanic codices
between za to ḍa involves a different root, which of course
gives a different sense.

Chapter VIII
_Maṇā

Definition:

This is the last category of the readings classified in this thesis, and they make up the smallest number of variations in reading. We have found 198 readings which involve different senses. The majority of these readings, of course, appear in the previous indices.

By maʿnā in this chapter is meant the alternative sense achieved by an alternative reading. This is not to say that these senses necessarily contradict each other, or affect the Muslim thought or Islamic law.

Whether maʿnā or lafz has the primacy over the other, in general, is a controversial issue among scholars. The early view held by al-Jāḥiẓ (d. 255 A. H) concentrated on the word itself, and totally ignored the sense, he says ⁽¹⁾ :

" al-Shaykh tended to favour maʿnā. Maʿānī, however, are scattered about on the highway, so that every one, non-Arab and Arab, Bedouin and villager (and town-dweller) alike, is familiar with them. The main thing is to establish the meter, to select the words, to make (the verse) easy to articulate, (to make it flow freely), to make it completely natural, to give it a good form; for poetry is a craft, a kind of weaving and a type of depiction."

However the theory of nazm propounded by al-Jurjānī, on the other hand, is in direct contradiction with this theory, since al-Jurjānī gives more attention to the senses than words, as pointed out on p. 242.

The following readings are selected to represent readings involving different senses.

Examples:

8 . 1. 14 / 46 (Wa qad makarū makrahum wa ʿinda Allāhi makruhum wa in kāna makruhum li-tazūla minhu al-jibālu)

" Mighty indeed were the plots which they made, but their plots were (well) within the sight of God , even though they were such as to shake the hills! "

There are two readings in this verse: The first is la-tzūlu which is read by al-Kisā'i. The second is li-tazūla which is read by all other readers⁽²⁾.

There are two interpretations for the JR : (i) That in is for negation and li in li-tazūla means "Such that". The whole sentence means⁽³⁾ : " There are not plots so strong that they could destroy the mountains". This interpretation is preferred by al-Ḥasan⁽⁴⁾. It is also in line with the context of the following verse: 14 / 47 Falā taḥsabana Allāha mukhlifa wa ʿadihī rusūlahū, inna Allāha ʿazīzun dhū intiqām . " Never think that God would fail His apostles in His promise : for God is exalted in power, — the Lord of retribution. "

(ii) This interpretation is given by Ibn Hishām; he takes in as a conditional here, and the meaning of the whole sentence becomes : " And even if their plots are so great that they might destroy the mountains"⁽⁵⁾.

In the reading of al-Kisā'i, both in (a form of inna) and

la in la-tazūlu are for tawkid. The meaning according to this reading is ⁽⁶⁾ : " Their plots are surely so strong that they

can destroy the mountains". The reading of al-Kisā'i is strengthened by the reading of ʿAlī b. Abī Ṭālib and Ibn

Masʿūd, they read ⁽⁷⁾ wa in kāda makruhum la-tazūlu. The

sense, according to al-Kisā'i's reading is also supported by 19 / 90 Takādu al-samāwatu yatafaṭṭarna minhu wa

tanshaqqu al-arḍu wa takhirru al-jibālu haddan. "At it the skies are ready to burst, the earth to split asunder, and the

mountains to fall down in utter ruin", and 71 / 22 Wa makarū makran kubbāran. "And they have devised a tremendous

plot". Al-Zajjāj prefers this reading because of the

corporation of these passages ⁽⁸⁾ .

The first interpretation of the JR appears plausible, since it regards the plots of the unbelievers as weak and mean, but the reading of al-Kisā'i also has internal Qur'anic support.

8 . 2. 73 / 20 (Inna rabbaka yaʿlamu annaka taqūmu adnā min thuluthayī al-layli wa niṣfahū wa thuluthahū wa ṭāʾifatun min al-ladhīna maʿaka wa Allāhu yuqaddiru al-layla wa al-nahāra ʿalīma allan tuḥṣūhu fa-tāba ʿalaykum fa-graʾū mā tayassara min al-Qurʾāni ʿalīma an sa-yakūnu minkum marḍā wa ākharūna yaḍribūna fī al-arḍi yabtaḥūna min faḍli Allāhi wa ākharūna yuqātilūna fī sabīli Allāhi fa-graʾū mā tayassara minhu wa aqīmū al-ṣalāta wa

ātū al-zakāta wa aqrīdū Allāha qardān ḥasanān wa mā tuqaddimū li-anfusikum min khayrin tajdūhu ʿinda Allāhi huwa khayran wa aʿzama ajran wa istaghfirū Allāha inna Allāha ghafūrun raḥimūn.)

" Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But God doth appoint night and day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'ān as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of God's bounty; yet others fighting in God's cause, read ye therefore, as much of the Qur'ān as may be easy (for you); and establish regular prayer and give regular charity; and loan to God a beautiful loan, and whatever good ye send forth for your souls, ye shall find it in God's presence,— yea, better and greater, in reward. And seek ye the grace of God; for God is oft-forgiving, most merciful."

There are two readings in this verse: The first is wa niṣfahū wa thuluthahū, which is read by the three Kufans and Ibn ʿĀmir. The second is wa niṣfihi wa thuluthihi, which
(9)
is read by all other readers

The naṣb in the JR comes as a result of regarding niṣfahū wa thuluthahū as maʿtūf ʿalā adnā, which is mafʿūl

bihi⁽¹⁰⁾. The reading in this case is in agreement with the opening verses of the chapter which indicate that the Prophet should pray for half or a little less than half the night.

The other reading with jarr, on the other hand, is a result of regarding these words as maḥṭūf ʿalā thuluthayī al-layli. This might be taken to mean that the Prophet was allowed to pray either less than two-thirds, less than half, or less than one third of the night. This would contradict the specification of the period of night prayer in the opening verses of the chapter. This reading, although, can be justified in the light of a different interpretation; i.e. that the Prophet might sometimes have prayed less than one-third of the night, without being aware of this, since he was in no position to check the exact duration of the prayer⁽¹¹⁾. This interpretation is in line with the latter part of the same verse: wa Allāhu yuqaddiru al-layla wa al-nahāra ʿalima an lan tuḥṣūhu fa-tāba ʿalaykum.

The JR is perhaps more plausible because it gives a satisfactory sense with the opening verses of the chapter.

8.3. 2/222 (Wa yas'alūnaka ʿan al-mahīḍi qul huwa adhā fa-ʿtazilū al-nisā'a fī al-mahīḍi wa lā taqrabūhunna hattā yaṭhurna , faidhā tatahharna fa-tūhunna min haythu amarakum Allāhu inna Allāha yuḥibbu al-tawwābina wa yuḥibbu al-mutatahirina).

" They ask thee concerning the women's courses.

Say: They are a hurt and a pollution: so keep

away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly, and He loves those who keep themselves pure and clean."

There are two readings in this verse: The first is yathurna, which is read by Nāfi^c, Ibn Kathīr, Abū ʿAmr, and Ḥafṣ. The second is yattāhharna, which is read by all other
(12)
readers .

In the first reading, yathurna is an intransitive verb which in this context means: "They come to the end of their period". According to Islamic law, intercourse with the wife is prohibited from the beginning of the monthly period until she
(13)
has bathed after it has finished . Thus the sense given by this reading is not entirely consistent with that of the next sentence.

In the other reading yattāhharna has a slightly different form from the previous, but the same sense as tatahharna in the following temporal clause. This gives the sense required.

8 . 4. 6 / 57 (Qul innī ʿalā bayyinatīn min rabbī wa kadhdhabtum bihī mā ʿindī mā tastaʿjilūna bihī in al-ḥukmu illā li-lāhi yaquṣṣu al-ḥaqqā wa huwa khayru al-fāṣilīna.)

" Say: "For me, I (work) on clear sign from my Lord,

but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but God: He declares the truth, and He is the best of judges."

There are two readings in this verse: The first is yaquṣṣu, which is read by Nāfi^c, Ibn Kathīr, and ^cĀṣim. The second is yaqḍi, which is read by all other readers ⁽¹⁴⁾.

The JR involves the root Q Ḍ Y = to judge. The presence of khayru al-fāṣilīna in the verse supports the use of this root, since they are more likely to be together ⁽¹⁵⁾. The JR is also strengthened by 40 / 20 Wa Allāhu yaqḍī bil-ḥaqqi, "And God will judge with (justice and) truth". There is no grammatical reason for the apocopation of yaqḍī here. The suggestion that where a long vowel is shortened in pronunciation, i.e. before the definite article in particular, the letter of prolongation, even if part of the root, may be omitted in writing ⁽¹⁶⁾, is very suspect.

The other reading involves the root Q Ṣ Ṣ = to relate (a story). Ibn ^cAbbās prefers this reading because it is in line with the following verses:

(i) 12 / 3 Nahnu naquṣṣu ^calayka aḥsana al-qasasi, "We do relate unto thee the most beautiful of stories"

(ii) 27 / 76 Inna hādhā al-Our'ana yaquṣṣu ^calā banī Isrā'īla akthara al-ladhī fihi yakhtalifūna, "Verily this Qur'ān doth explain to the children of Israel most of the matters in which they disagree."

(iii) 6 / 130 alam ya'tikum rusulun minkum yaquṣṣūna

ʿalaykum āyātī. " Came there not unto you apostles from amongst you, setting forth unto you my signs...". Moreover, qaṣṣa is a transitive verb and since al-ḥaqqā is accusative, then the syntax supports this reading ⁽¹⁷⁾.

Thus the semantics support the JR, while both the grammar and the orthography support the other reading.

8. 5. 2 / 219. (Yas'alūnaka ʿan al-khamri wa al-maysiri qul fīhimā ithmun kabīrun wa manāfiʿu lil-nāsi wa ithmuhumā akbaru min nafʿihima. wa yas'alūnaka mādhā yunfiqūna qul al-ʿafwu ka-dhālika yubayyinu Allāhu lakum al-āyātī laʿallakum tatafakarūna).

" They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit. They ask thee how much they are to spend; say: "What is beyond your needs". Thus doth God make clear to you His signs: in order that ye may consider..."

There are two readings in this verse: The first is kathīrun, which is read by Ḥamza and al-Kisa'ī. The second is kabīrun, which is read by all other readers ⁽¹⁸⁾.

In the JR, kabīrun is strengthened by the repetition of the same modifier in the superlative case ⁽¹⁹⁾: wa ithmuhumā akbaru min nafʿihimā. It is further strengthened by the common association of the K B R and

ʿ Z M root with the concept of sin in general in the Qur'an, e.g. 42 / 37 Wa al-ladhina yaitanibūna kabā'ira al-ithmi wa

al-fawāḥisha, "Those who avoid the greater crimes and shameful deeds", and 4 / 48 wa man yushrik bil-Lāhi faqad iftarā ithman ʿaẓīma, "To set up partners with God is to devise a sin most heinous indeed". And 4 / 2 innahū kāna hūban kabīra, "For this is indeed a great sin". Moreover, the JR is adopted by many authorities like: Qatāda, al-Ḥasan al-Baṣrī, Abū Rajā', al-Aʿraj, Shayba, Mujāhid, Abū Jaʿfar, and Ibn Abī Ishāq. It is also preferred by Abū Ḥātim, Abū Tāhir, Abū ʿUbayda, and Makki b. Abī Tālib⁽²⁰⁾.

The reading of Ḥamza and al-Kisāʾī, kathīrun can really only be justified if ithm is considered to be a collective, comprising a variety of sins. This is perhaps supported by its being parallel by manāfiʿ⁽²¹⁾. However, the subsequent akbar (with no suggestion that akthar should be read here) argues against it.

8 . 6. 10 / 30 (Hunālika tablū kullu nafsin mā aslafat wa ruddū ilā Allāhi mawlāhum al-ḥaqqi wa ḍalla ʿanhum mā kānū yaftarūna)

" There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to God their rightful Lord, and their invented falsehoods will leave them in the lurch."

There are two readings in this verse: The first is tablū, which is read by Ḥamza and al-Kisāʾī. The second is tablū, which is read by all other readers⁽²²⁾.

In the JR, the root B L W gives the sense: "Every soul will

test its previous deeds". Makkī b. Abī Ṭālib prefers this reading because it is adopted by al-Jamā'a.

In the reading of Ḥamza and al-Kisā'i, the root T L W gives the sense: "Every soul will read its previous deeds". This reading is strengthened by 17 / 14 Iqra' kitābaka kafā bi-nafsika al-yawma ʿalayka ḥasībā, " (It will be said to him) " Read thine (own) record: sufficient is thy soul this day to make out an account against thee.", and 18 / 49 Wa wuḍiʿa al-kitābu fa-tarā al-muḥrimīna mushfiqīna mimmā fīhi wa yaqūlūna yā waylatanā māli hādhā al-kitābi lā yughādiru ṣaghīratan wa lā kabīratan illā aḥṣāhā.

" And the book (of deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a book is this ! it leaves out nothing small or great, but takes account thereof !".

Another possibility of the reading of Ḥamza and al-Kisā'i is that the verb tatlū means to follow up ⁽²³⁾, giving the sense : "Every soul will follow up its deeds".

The two readings are equally valid from the point of view of sense; however the reading of Ḥamza and al-Kisā'i has internal Qur'anic support, both from the doctrinal and lexical points of view.

8 . 7. 4 / 94 (Yā ayyuhā al-ladhīna āmanū idhā ʿarabtum fī sabīli Allāhi fa-tabayyanū wa lā taqūlū liman alqā ilaykum al-salāma lasta mu'minan tabtaghūna ʿaraḍa al-ḥayāti al-dunyā faʿinda Allāhi maghānimu kathīratun.

kadhālika kuntum min qablu fa-manna Allāhu ʿalaykum fa-tabayyanū inna Allāha kāna bimā taʿmalūna khabīra)

"O ye who believe! when ye go abroad in the cause of God, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" coveting the perishable goods of this life: with God are profits and spoils abundant. Even thus were ye yourselves before, till God conferred on you His favours: therefore carefully investigate. For God is well aware of all that ye do."

There are two readings in this verse: The first is fa-tathabbatū, which is read by Ḥamza and al-Kisā'ī. The second is fa-tabayyanū, which is read by all other readers ⁽²⁴⁾.

The JR, with B Y N root is adopted by al-Ḥasan al-Baṣrī, Saʿīd b. Jubayr, Qatāda, and al-Aʿraj. It is also preferred by Makkī b. Abī Ṭālib, Abū Ḥātim, and Abū ʿUbayd.

The reading of Ḥamza and al-Kisā'ī, with TH B T root is also adopted by Ibn Masʿūd, ʿĪsā b. ʿUmar, Ṭalḥa, and al-Aʿmash. It is also preferred by al-Ṭabarī ⁽²⁵⁾.

The difference in meaning is not great. Makkī b. Abī Ṭālib claims that the JR is more general than The reading of Ḥamza and al-Kisā'ī, and therefore more appropriate here ⁽²⁶⁾.

tanāwushu min makānin baʿidin.)

" And they will say "we do believe (now) in the (truth)"; but how could they receive (faith) from a position (so) far off, _ "

There are two readings in this verse: The first is al-tanāwushu, which is read by Nāfi^o, Ibn Kathīr, Ḥafṣ, and Ibn ʿAmer. The second is al-tanā'ushu, which is read by all other readers (27).

The first reading without hamza is taken from the root N W SH = to receive. An example of the use of this root is the following line of verse (28):

Fahya tanūshu al-ḥawḍa nawshan min ʿalā nawshan tuqattīʿu bihī ajwāza al-falā. " It assaults the water basin from above, with a vigour that carries it across the far-flung deserts".

The second reading with hamza has three possibilities :

(i) It means to come late. This possibility is far-fetched, since it isolates the meaning of the verse.

(ii) It may bear the sense of talaba "To ask for" (29). The meaning according to this possibility is: "But how could they ask for (faith) from a position (so) far off."

(iii) There is a possibility that this reading is reflecting a dialectal variation of the first reading (i.e. there is no hamza in the main root). Ibn Zanjula states that it is permissible for every wāw with damma to be assimilated in to hamza (30), as in 77 / 11 Wa idhā al-rusulu uqqitat. " And when the apostles are (all) appointed a time (to collect); _", where the origin of

uqqitat is wuqqitat. Thus according to the view of Ibn Zanjula, the two readings will be two dialectal variations with the same meaning.

8 . 9. 12 / 19. (Wa jā'at sayyāratun fa-arsalū wāridahum fa-adlā dalwahū qāla yā bushrā hādhā ghulāmun wa asarrūhu bidā'atan wa Allāhu 'alīmun bimā ya'malūna)

" Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (in to the well)... he said: "Ah there! good news! here is a (fine) young man!" so they concealed him as a treasure! but God knoweth well all that they do!."

There are two readings in this verse: The first is yā bushrā which is read by the three Kufans. The second is yā bushrāya, which is read by all other readers (31).

In the JR, bushrāya is a vocative, but with the possessive ya. The naṣb of the ya is to avoid the sukūn cluster. Ibn Qutayba is in favour of this reading, because he assumes the good news cannot come in the vocative case without idāfa to the possessive pronoun as in yā tūbāya, which can not occur in the form yā tūbā (32).

The three Kufans' reading has two interpretations:

(i) That bushrā is a name in the vocative case, and this is supported by some commentators who maintained that the person who found Prophet Yūsuf was accompanied by another called bushrā.

(ii) That bushrā is a vocative in the genitive case and that the possessive pronoun yā is deleted⁽³³⁾. The noun in this second possibility is a common noun.

The three Kufans reading is seemingly more plausible, since it agrees with the two interpretations (a proper name, and a common name).

8 . 10. 19 /24 (Fa-nādāhā min taḥtiḥā allā taḥzanī qad jaʿala rabbukī taḥtaki sariyyā)

" But (a voice) cried to her from beneath the (palm-tree): " Grieve not! for thy Lord hath provided a rivulet beneath thee;"

There are two readings in this verse: The first is min taḥtiḥā, which is read by Ḥafṣ, Ḥamza, Nāfiʿ, and al-Kisāʾī. The second is man taḥtahā, which is read by all other readers⁽³⁴⁾.

In the first reading min is harf al-jarr, taḥtiḥā is majrūr. The fāʿil of nādāhā is suppressed; it may be either (i) ʿĪsā, who has been anonymously introduced in 19 /22 Fa-ḥamalathu fa-ntabadhat biḥī makānan qaṣiyya, " So she conceived him, and she retired with him to a remote place", or (ii) the angel jibrīl, as stated by Ibn ʿAbbās⁽³⁵⁾.

In the other reading, man is a relative pronoun functioning as a fāʿil of nādāhā. Here it can only refer to ʿĪsā, since there can be no ambiguity as to the referent of hā in taḥtahā⁽³⁶⁾.

8 . 11. 2 /259. (Aw kalladhī marra ʿalā qaryatin wa hiya khāwiyatun ʿalā ʿurūshiha qāla annā yuhyī hādhihi Allāhu baʿda mawtiḥā fa-amātahū Allāhu miʿata ʿāmin thumma baʿathahū, qāla kam labithta, qāla labithtu yawman aw baʿda yawmin qāla bal labithta miʿata ʿāmin fa-nzur ilā taʿāmika wa sharābika lam yatasannah wa unzur ilā ḥimārika wa li-najʿalaka āyatan lil-nāsi wa unzur ilā al-ʿizāmi kayfa nunshizuhā thumma naksūhā laḥman, falammā tabayyana laḥū qāla aʿlamu anna Allāha ʿala kulli shayʿin qadīrun.)

"Or (take) the similitude of one who passed by a hamlet, all in ruins, to its roofs. He said: "Oh! how shall God bring it (ever) to life after (this) its death? But God caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)? He said: "(Perhaps) a day or a part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: and that We may make of thee a sign unto the people, look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that God hath power over all things."

There are two readings in this verse: The first is qāla iʿlam, which is read by Ḥamza and al-Kisāʿī. The second is qāla aʿlamu, which is read by all other readers (37).

In the JR, a^olamu is indicative. According to this reading, the man is convinced by what he has seen; therefore he declares his faith to himself. This reading is also adopted by al-Ḥasan al-Baṣrī, ^oĪsā b. ^oUmar, Ibn Abī Ishāq, and Ibn Muḥayṣin (38).

In the reading of Ḥamza and al-Kisā'ī, i^olam is a command from Allāh to the man. The sense according to this reading is: When this was shown clearly to him, God said to him: "Know that God hath power over all things". The use of the imperative here is supported by the fact that imperatives appear earlier in the verse: unzur ilā al-^oizāmi, unzur ilā himārika, and unzur ilā ṭa^oāmika. Moreover a similar injunction is given by Allah to the Prophet Ibrāhīm in the following verse: 2 / 260 wa i^olam anna Allāha ^oazizun hakimun, "Then know that God is exalted in power, wise".

This reading is further strengthened by the reading of Ibn ^oAbbās and Ibn Mas^oūd: qīla i^olam. (39)

Makki b. Abī Ṭālib takes the reading of Ḥamza and al-Kisā'ī to be a command from the man to himself; there is no point in Allah's ordering him to know something if he himself has already seen the evidence for it (40).

The two readings are equally valid from the point of view of sense; however, the reading of Ḥamza and al-Kisā'ī has the advantage of maintaining the nazm.

al-arḍi wa ikhtilāfu alsinatikum wa alwānikum, inna fī dhālika la-āyātin lil-ʿālimīna)

" And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are signs for those who know."

There are two readings in this verse: The first is lil-ʿālimīna, which is read by Ḥafṣ only. The second is lil-ʿālamīna, which is read by all other readers ⁽⁴¹⁾.

In the JR, al-ʿālamīna, is the plural of ʿālam= world. According to this reading, the signs are available for all the creations. Makki b. Abī Ṭālib prefers this reading because both of its being the JR and its general validity for all of the inhabitants in the worlds ⁽⁴²⁾.

In the reading of Ḥafṣ, al-ʿālimīna is the plural of ʿālim. According to this reading, the signs are only available for the knowledgeable people. This reading is in line with 3 / 190 Inna fī khalqī al-samāwāti wa al-arḍi wa ikhtilāfī al-layli wa al-nahāri la-āyātin liʾulī al-albābi. " Behold! in the creation of the heavens and the earth, and the alternation of night and day, — there are indeed signs for men of understanding, —", and 29 / 43 wa mā yaʿqiluhā illā al-ʿālimūna. " But only those understand them who have knowledge.". Moreover al-ʿālimīna in this verse is parallel to 30 / 21 li-qawmin yatafakkarūna "For those who reflect", 30 / 23 li-qawmin yasmaʿūna " For those who hearken", and 30 / 24 li-qawmin yaʿqilūna " For those who are wise", where all of which give

the same sense.

Despite the fact that al-Jamā'a adopted al-^oālamīna, the reading of Ḥafṣ is more appropriate than the JR from the point of view of sense and it has internal Qur'anic support.

8 . 13. 43 / 38 (Ḥattā idhā jā'nā qāla yā layta baynī wa baynaka bu^oda al-mashriqayni fa-bi'sa al-qarīnu)

" At length, when (such a one) comes to Us, he says
(to his evil companion): "Would that between me
and thee were the distance of east and west !"

Ah! evil is the companion (indeed)!"

There are two readings in this verse: The first is jā'ānā, which is read by Nāfi^o, Ibn Kathīr, Ibn ^oĀmir, and Abū Bakr. The second is jā'anā, which is read by all other readers ⁽⁴³⁾.

In the first reading, ānā in jā'ānā represents the dual: the unbeliever and his evil companion. This reading can be justified by the mentioning of both the unbeliever and his evil companion in the verses before. It is also strengthened by 50 / 27 Qāla qarīnuhū rabbanā mā atḡhaytuhū wa lākin kāna fī ḡalālin ba^oḡidin , " His companion will say: "Our Lord ! I did not make him transgress but he was (himself) far astray."

In the second reading, nā in jā'anā represents a singular, which is here the unbeliever. Although the verse according to this reading refers to a singular, it in fact includes both the unbeliever and his evil companion ⁽⁴⁴⁾. This is similar to 104 / 4 Kallā la-yunbadhanna fī al-ḡuṭama , " By no means! He will be sure to be thrown into that which breaks to pieces.", where la-yunbadhanna includes also the wealth of the man

as well (i.e. huwa wa māluhū).

The two readings are plausible; however jā'āna perhaps is more appropriate, since it clearly include the evil companion of the unbeliever.

8 . 14. 84 / 19 (La-tarkabunna ṭabaqan ʿan ṭabaqin)

" Ye shall surely travel from stage to stage. "

There are two readings in this verse: The first is la-tarkabanna, which is read by Ibn Kathīr, Ḥamza, and al-Kisā'ī. The second is la-tarkabunna, which is read by all other readers ⁽⁴⁵⁾.

In the JR, the people addressed in the plural (la-tarkabunna) are mankind as a whole. This reading is strengthened by the fact that the remainder of the chapter has plural references, even if these are all third-person: (lahum , kaannahum, minhum, al-ladhīna kafarū, etc).

In the other reading, there are three possibilities of the fāʿil of la-tarkabanna : (i) The Prophet; (ii) The sky;

(iii) Man (al-insān) ⁽⁴⁶⁾. The third possibility is the most probable, since al-insān appears earlier in the chapter 84 / 6 Yā ayyuhā al-insānu innaka kādiḥun ilā rabbika kadḥan fa-mulāqīhi. " O thou man! verily thou art ever toiling on towards thy Lord_ painfully toiling,_ but thou shalt meet Him".

Either reading is plausible; the JR agrees with what follows, while the other agrees with what precedes; however, the JR perhaps is more appropriate since al-insān is a collective noun which can be treated as a plural.

8 . 15. 37 / 12-13 (Baḷ ʿajibta wa yaskharūna. Wa idhā dhukkirū lā yadhkurūna)

" Truly dost thou marvel, while they ridicule,

And, when they are admonished, pay no heed,..."

There are two readings in this verse: The first is ʿajibtu, which is read by Ḥamza and al-Kisā'ī. The second is ʿajibta, which is read by all other readers ⁽⁴⁷⁾.

In the JR, the fāʿil of the verb is the Prophet. The sense according to this reading is that the Prophet is surprised at what they say. This reading is in line with 13 / 5 Wa in taʿjab fa-ʿajabun qawluhum aidhā kunnā turāban ainnā lafī khalqin jadīdin. " If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?", where the fāʿil of taʿjab is also the Prophet.

In the reading of Ḥamza and al-Kisā'ī, the fāʿil of the verb is Allah. Some scholars reject this reading claiming that it is unacceptable to attribute surprise, which is a human characteristic, to Allah ⁽⁴⁸⁾. Makki b. Abī Ṭālib is of the opinion that the tu in ʿajibtu refers to every believer, and the sense of the verse is: every believer is surprised at what they say ⁽⁴⁹⁾.

Thus the JR is more acceptable since it has support elsewhere in the Qur'an.

Notes

- 1- al-Jāḥiẓ, vol. 3, p. 131-132.
- 2- Ibn al-Jazarī, A, vol. 2, p. 300. See also al-Qaysī, A, vol. 2, p. 27, and al-ʿUkbūrī, vol. 2, p. 39.
- 3- Ibn Khālawayh, A, p. 204.
- 4- Ibn Zanjula, p. 380.
- 5- Ibn Hishām , p. 279.
- 6- al-Qaysī, A, vol.2, p 28.
- 7- Ibn Zanjula, p. 379. See also al-Qaysī, A, vol . 2, p . 28.
- 8- Ibn Zanjula, p. 379.
- 9- Ibn Zanjula, p. 732. See also al-Qaysī ,C, p. 382.
- 10- Ibn Zanjula, p. 732.
- 11- al-Qaysī, A, vol. 2, p. 345.
- 12- al-ʿUkbūrī, vol. 1, p. 55. See also al-Qaysī, A, vol. 1, p. 293, and Ibn al-Jazarī, A, vol. 2, p. 272.
- 13- Ibn Zanjula, p. 135. See also al-Qaysī, A, vol . 1, p . 293.
- 14- al-Dānī. p. 31. See also Ibn al-Jawzī, vol. 3, p. 52.
- 15- Ibn Zanjula, p. 254.
- 16- al-Qaysī, A, vol. 1, p. 434.
- 17- Ibn Zanjula, p. 254. See also al-Qaysī, A, vol.1, p.343.
- 18- al-Qaysī, A, vol. 1, p. 291. See also Ibn al-Jazarī, A, vol. 2, p. 227, and al-Naḥḥās, A, vol. 1, p. 260.
- 19- Ibn Zanjula, p. 133.
- 20- al-Qaysī, A, vol. 1, p. 291.
- 21- al-Jaṣṣās, vol. 1, p. 323 . See also al-Naḥḥās, A, vol. 1, p. 260.
- 22- al-Qaysī, A, vol. 1, p. 517. See also Ibn Zanjula, p. 331.

- 23- al-Qaysi, A, vol. 1, p. 517.
- 24- al-Qaysi, A, vol. 1, p. 394. See also Ibn Zanjula, p. 208.
- 25- al-Qaysi, A, vol. 1, p. 394.
- 26- Ibid.
- 27- Ibn al-Jazari, A, vol. 2, p. 351. See also Ibn al-Jawzi, vol. 6, p. 469, and al-Qaysi, A, vol. 2, p. 208.
- 28- Ibn Ya'ish, vol. 4, p. 89. See also Ibn Zanjula, p. 491.
- 29- al-Qaysi, A, vol. 2, p. 208.
- 30- Ibn Zanjula, p. 591.
- 31- Ibn al-Jazari, A, vol. 2, p. 293. See also al-Qaysi, A, vol. 2, p. 7, and Ibn al-Jawzi, vol. 4, p. 194.
- 32- Ibn Zanjula, p. 357. See also Ibn Khālawayh, A, p. 194.
- 33- Ibn Zanjula, p. 357. See also Ibn al-Jawzi, vol. 4, p. 194.
- 34- Ibn al-Jazari, A, vol. 2, p. 305. See also al-Qaysi, A, vol. 2, p. 87, and al-Nasafi, vol. 2, p. 32.
- 35- Ibn Zanjula, p. 441.
- 36- Ibid.
- 37- al-Ṭabari, vol. 8, p. 481. See also al-Qaysi, A, vol. 1, p. 312, and Ibn Zanjula, p. 144.
- 38- al-Qaysi, A, vol. 1, p. 312.
- 39- Ibn Zanjula, p. 144.
- 40- al-Qaysi, A, vol. 1, p. 312.
- 41- Ibn Khālawayh, A, p. 257. See also al-Qaysi, A, vol. 2, p. 183, and Ibn Kathir, A, vol. 3, p. 427.
- 42- al-Qaysi, A, vol. 2, p. 184.
- 43- Ibn Khālawayh, A, p. 295. See also Ibn al-Jawzi, vol. 7, p. 316, and Ibn Zanjula, p. 650.

- 44- al-Qaysi, A, vol. 2, p. 259.
- 45- Ibn al-Jawzi, vol. 9, p. 67. See also Ibn Zanjula, p. 756.
- 46- al-Qaysi, A, vol. 2, p. 367.
- 47- Ibn Zanjula, p. 606. See also, al-Qaysi, A, vol. 2, p. 223.
- 48- Ibn Zanjula, p. 607.
- 49- al-Qaysi, a, vol.2, p. 223.

Index VII: Ma'nā

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Conclusion:

i- As has been stated earlier, the majority of these readings have already been cited in previous indices.

The first category of ma^cnā readings is that of variations in ṣiyagh. Examples of these which cause differences in sense are to be found in 8. 13. jā'anā /jā'ānā; 8. 14. la-tarkabunna /la-tarkabanna, and 8. 15. ʿajibtu /ʿajibta. The differences in sense involved in these and similar readings are in fact not very great. This is perhaps due to the fact that variation in ṣiyagh are generally of stylistic rather than of semantic significance.

ii- The second category of ma^cnā readings is that of grammatical difference. This is clear in 8.1. li-tazūla /la-tazūlu, and in 8. 2. wa niṣṣahū wa thuluthahū / wa niṣṣihī wa thuluthihī. In these two examples the sense is affected by the change of al-ḥarakāt al-iʿrābiyya, which results in the changing of the grammatical function of the words. It should be noted that the difference in sense caused here by grammatical differences is greater than that of the difference in sense caused by variations in ṣiyagh.

iii- The third category of ma^cnā readings is that of those which may be taken as deriving from either of two different roots, and hence susceptible of two different senses. This may be exemplified by the readings categorized on takhfif al-

hamza, as in 3. 6. murjawnā /murja'ūna, where the reading without hamza may be explained as being deriving from a different root from that with hamza, and thus giving a different sense. On the other hand, both readings can be regarded as being two dialectal variations with the same meaning, as has been pointed out in the relevant section.

iv- The fourth category of ma'nā readings is that of those readings involving different roots. This can be seen in 2 /259 nunshizuhā /nunshiruhā. It can also be seen in 8. 4. yaquṣṣu al-ḥaqqā /yaqḍi al-ḥaqqā; 8. 6. tablū /tatlū, and 8. 7. fa-tabayyanū /fa-tathabbatū. Although, in these examples, the different roots obviously convey different senses, it may be remarked that these senses are not very far from each other.

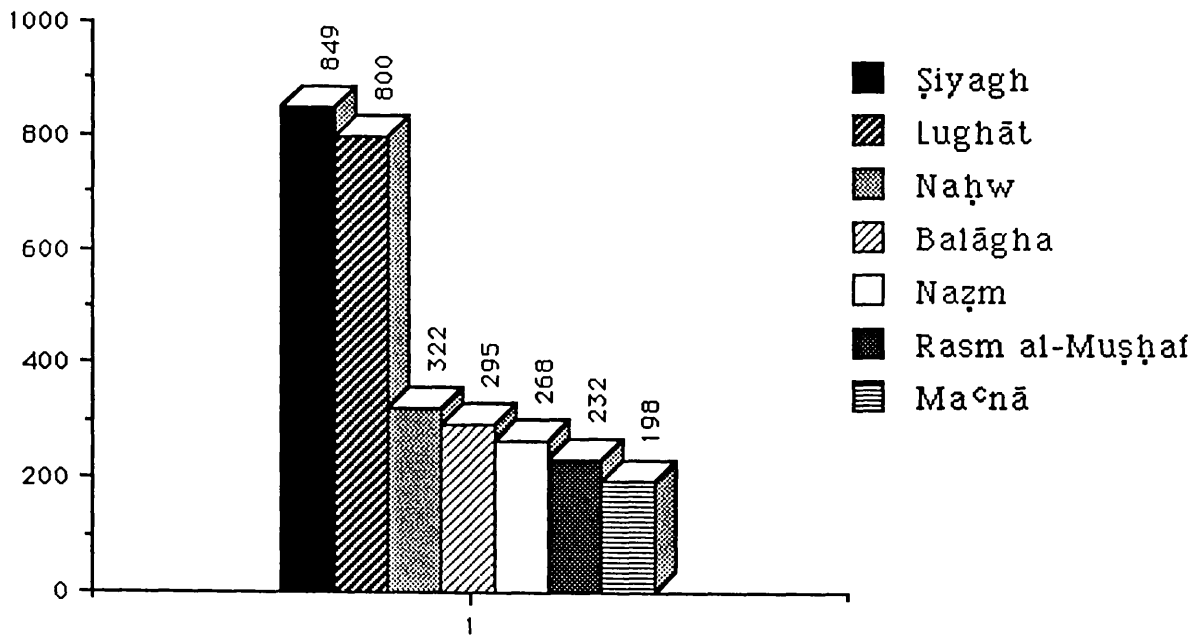
General Conclusion

Coming to the final conclusion, we may summarize some of the important points in this thesis:

i- Differences in ṣiyagh are found to constitute the most common feature involved in the seven readings of the Qur'an . There are 849 readings which involve ṣiyagh variations, just fewer than half of the total, 1778. This fact accords with Ibn Qutayba's conclusion, which was that ṣiyagh was the commonest source of variations.

ii- lughāt constitute the second commonest source. As far as written variations is concerned, there are 800 variant readings that stem from this source. If uṣūl al-qirā'āt e.g. imāla, idghām etc, which lie outside the scope of this study, are also taken into consideration, the number would clearly exceed the figure given for ṣiyagh very considerably. Ibn Qutayba also does not mention lughāt in his classification.

iii- Then come in order, naḥw, balāgha, naẓm , rasm al-muṣḥaf, and maʿnā. These five features are not very far apart in terms of the frequency occurrence in the seven readings. naḥw occurs 322 times, balāgha 295, naẓm 268, rasm al-muṣḥaf 232, and maʿnā 198 .



A bar chart showing the comparative frequency of the different kinds of variations in the seven readings.

iv- The JR is ,on the whole , more plausible than the alternative readings. This is illustrated by the following examples:

5. 7. fa-sa-taʿlamūna man huwa fī ʿalālin mubīnin /fa-sa-yaʿlamūna man huwa fī ʿalālin mubīnin. The second person in the JR produces admonitory effect, which is called uslūb al-muwājahā.

2. 4. qātala maʿahū ribbiyyūna /qutīla maʿahū ribbiyyūna. The JR with the active is straight forward with the remainder of the verse.

2. 23. Yakhdaʿūna /yukhādiʿūna. The JR with the I form is adopted by a number of authorities, it is also preferred by many scholars, such as Abū ʿubayd, Abū Ḥātim, and Makki b. Abī Ṭālib.

7. 8. wa la-ddāru al-ākhiratu /wa la-dāru al-ākhirati. The JR with the definite article on dār, and with raf^c in al-ākhirat keeps ākhirat in its true rule as an adjective.

8. 2. niṣṣahū wa-thuluthahū /niṣṣihī wa thuluthihī. The sense of the JR, with naṣḥ in both words, is in agreement with the opening verses of the same chapter.

4. 4. zayyana li-kathīrin min al-mushrikīna qatla awlādihim shurakā'uhum /zuyyina li-kathīrin min al-mushrikīna qatlu awlādahum shurakā'ihim. The JR, with the active of zayyana, naṣḥ in qatla, jarr in awlādihim, and raf^c in shurakā'uhum, there is no separation between the mūḍāf and the mūḍāf ilayh.

v- There are ,however , a number of cases where an alternative reading is more plausible. This is exemplified in:

2. 20. wa inna kathīran la-yuḍillūna /la-yadillūna bi-ahwā'ihim, with the IV form. The use of this form adds another dimension to what the JR says. Makki b. Abi Ṭālib prefers it to the JR for this reason.

4. 3. wa al-shamsa wa al-qamara wa al-nujūmu musakhkharātun /wa al-shamsu wa al-qamaru wa al-nujūmu musakhkharātun / wa al-^hsamsa wa al-qamara wa al-nujūma musakhkharātīn. The JR, with naṣḥ in all four words, has been criticized for interpreting musakhkharātīn as hāl, although echoing the verb sakhkhara earlier in the verse.

5. 1. wa-imra'tuhū hammāla / hammālatu al-ḥaṭabi, with naṣb in hammāla. The JR in this instance does not have the same balāgha as this reading of ʿĀṣim, although it is syntactically more straightforward.

2. 5. khayrun ḥāfiẓan / khayrun ḥifẓan, with ḥāfiẓan. Here ḥāfiẓan is more plausible on account of its consistency with the naẓm of the verse and in the preceding verse. Also it is more appropriate to describe Allah as ḥāfiẓan, than as ḥifẓan.

vi- It is also noteworthy that instances of various readings where the number of readers advocating each is equal (i.e. there is no JR) are comparatively rare. Some examples are:

8. 8. al-tanāwushu / al-tanā'ushu. There are two possibilities here: either the two readings represent different roots, with different meanings, or if we accept the dialectal theory of the hamza, the two readings are variants of the same root.

5. 9. rabbu / rabbi. Here the difference is due to syntactical interpretations. The reading with rafʿ is perhaps more appropriate, since it makes the statement more widely general.

3. 9. khilāfaka / khalfaka. Here the difference is due to dialectal variations between two valid measures (i.e. fiʿāl and faʿl). However the form khalf is used more frequently in the Qur'an.

vii- It should be emphasized that the great majority of the naḥw readings are perfectly regular. There are only a few

readings, the syntax of which may be though strange (e.g. 7.

3. nunji al-mu'minina /nuiji al-mu'minina, with one nūn in نُجِّي,

4. 2 kun fa-yakūnu /kun fa-yakūna, with naṣb, and 4. 7.

alimūn /alimin, with rafʿ). These readings, no doubt,

sometimes represent Basran /Kufan differences of

interpretations. Some readings actually influenced grammar itself. While some scholars denounced readings that did not

fit their grammatical usage, others went to great lengths to

defend such readings. Books of later grammarians teem with expositions of the linguistic and grammatical issues underlying

the different readings. Some grammarians even wrote

complete works on the non-canonical readings, such as

al-Muḥtasab fī tabyīn wujūh shawādh al-qirā'āt by Ibn Jinnī.

5. ال

One of the famous instances, where grammar was influenced by the readings is the case of Ḥamza's reading

4. 13. wa al-arḥāmi with jarr. This reading led the Kofan grammarians to devise a rule permitting the ʿatf of a noun (not a pronoun) with a pronoun governed by a preposition, without repetition of the preposition.

Readings also incited linguists and grammarians to delve deeply in their literary heritage, particularly poetry. The number of al-shawāhid al-shiʿriyya, evidential poetic references, they cite for Qur'anic studies is 300000.

viii- The majority of the balāgha readings in the index are readings in which the difference consists in the use of the II

form of the verb, rather than the I or the IV. Since the variation is merely of form, rather than of style, no very significant difference of balāgha is involved. However there are some readings, in which there are stylistic considerations, and hence more serious questions of balāgha, for example:

i- 20 / 13 Wa anā ikhtartuka /wa annā ikhtarnāka fa-stami^o limā yūḥā. "I have chosen thee: listen, then, to the inspiration (sent to thee)". The use of the first person plural in the second reading represents a use of the "Royal we" (khiṭāb al-mulūk). The use of this implies a more formal, and thus a more weighty admonition.

ii- 29 / 66 li-yakfurū bimā ātaynāhum wa li-yatamatta^oū /wal-yatmatta^oū fa-sawfa ya^olamūna. "

Disdaining ungratefully Our gifts, and giving themselves up to (worldly) enjoyment! but soon will they know". The use of the jussive in the second reading constitutes a threatening approach; thus the rebuke to the unbelievers is greater than in the first reading.

iii- 5. 8. la-tubayyinunnahū lil-nāsi wa lā taktumūnahū / la-yubayyinunnahū lil-nāsi wa lā yaktumūnahū. The use of the second person in the first reading makes the command more vivid, since it is addressed directly (uṣlūb al-Muwājahā) to the people of the book.

There are also, however, some nazm readings which can be treated from the point of view of style, since the change of nazm concentrates the attention of the reader /listener on the emphasis of the different parts of the passage. One such

style is called uṣlūb al-ḥiwār, dialogue style. An example of this is to be found in 6. 8. an taqūlū...aw taqūlū / an yaqūlū...aw yaqūlū. Here the naẓm in the first reading with both verbs in the second person, introduces an earlier dialogue between God and the children of Adam. The flow of the third person is interrupted for this brief dialogue.

Another style is called ittisāʿ, extension. This can be seen in 6. 2.

qālū siḥrāni / sāḥirāni tazāharā, where siḥrāni in the first reading functions metaphorically as the fāʿil of tazāharā. In this case the action (of giving mutual support) is transferred from the actual agent, which is Mūsā and Muḥammad, as in the second reading, to the Tawrā and the Qurʾān in the first reading. A final style is called iltifāt, enallage. This can be seen in 6. 6. lā yuʾminūna / lā tuʾminūna. Here, according to the second reading there is iltifāt from the third person to the second person (yuʾminūna makes the naẓm constant with what precedes and what follows. tuʾminūna on the other hand completely shifts the address from the believers to the unbelievers, in an attempt to warn them by means of chock.)

ix- Naẓm sometimes creates a melodic and phonetic consistency, as in the case of occasional rhyming. The rhyming of words of a similar pattern, constituting external, and sometimes also an internal iqāʿ, produces a kind of incantatory affect. However, the occurrence of variant readings concerned with this kind of naẓm is rare, compared with those concerned with the other kinds of naẓm. One

example of the melodic naẓm is to be found in 6. 13.

kidhābā /kidhdhābā. Here kidhāba makes an iqāʿ with the previous six verses and with all following verses. Another example is 6. 14. ʿudhran aw nudhran /nudhuran. Here nudhran makes an internal iqāʿ with ʿudhran, and an external iqāʿ with all preceding verses.

x- Consistency with usage elsewhere in the Qur'ān, where no variants are found, is a strong factor in deciding the most plausible reading, as in: 5. 12. fa-umattiʿuhū qalīlan /fa-umtiʿuhu qalīlan:

7. 12 wa waṣṣā /wa awṣā. The II form of both M T ʿ and W Ṣ Y roots is used more frequently in the Qur'an than the IV form.

8. 5. kabīrun /kathīrun. The K B R root and ʿ Z M are commonly associated with the concept of sin in general.

xi- As far as the orthography of the Uthmanic codices is concerned, there are two kinds of compliance: actual compliance and possible compliance, iḥtimālān. Any valid reading should be at least in possible compliance with the orthography. There are, in fact, a number of readings that fall in to this latter category. The scholars regard these readings as unobjectionable in so far as they are linguistically acceptable. The reading 14 /19 Alam tarā anna Allāha khalāqa /khāliq al-samāwāti wa al-arḍa bil-ḥaqqi, "Seest thou not that God created the heavens and the earth in truth?" with khāliq (not khalāqa) is one of the possible

readings that the orthography allows, with its regular suppression of alif. This reading also complies with one of the grammatical possibilities, since it is regarded as a khabar of anna. Khalaqa on the other hand, is in full compliance with the orthography, and it is also valid from the grammatical point of view.

xii- No alternative readings are so radical that they seriously affect the subject matter of the verse or the injunctions of the Islamic law. The most that they represent is a minor shift of perspective or some retirement of sense. This is the case even with the reading 4. 6.

wa arjulakum /wa arjulikum, with jarr. The commentators unanimously agree that washing is compulsory, and that the jarr is a matter of jiwār, adjacency.

xiii- It will be apparent from the indices in this thesis that there is a considerable overlap between the siyagh index and the indices of balāgha, nazm, ma'nā and naḥw; many readings in the latter indices already appear in the siyagh index. The naḥw index has least in common with the siyagh index. It will be equally apparent that there is a great overlap between the lughāt index and the rasm al-muṣḥaf index; the majority of readings in rasm al-muṣḥaf already appear in the lughāt index. Thus, we can classify the readings in these indices as belonging to two main categories: readings which involve siyagh (with its sub-group features

i.e. naḥw, balāgha, naẓm, and maʿnā) and readings which involve luḡhāt with its orthographic variations. This also accords with the fact that the majority of readings are in fact attributable to more than one linguistic feature.

xiv- We suggest that there should be other studies to treat the dialectal aspects of readings. Such studies, we think, are bound to put the variant readings in the perspective of the prevalent dialects of the time. This also may reduce the number of different interpretations. If readings were found to be attributable to dialectal variations, there would be no need for the complicated grammatical and syntactical contortions of the schools. A prominent example of these diversities is the reading 3. 1. inna ḥādhāni la-sāḥirāni. This reading is consistent with the dialect of Balḥārith b. Kaʿb. Many grammarians, however, were not content with so simple an explanation, and insisted on developing complex grammatical interpretations in addition. Similar instances are the following :

- 3. 11. yaḥsabuhum /yaḥsibuhum.
- 3. 3. asrā /usārā.
- 3. 2. ba'sin /ba'isin / bīsin.
- 7. 9. ḥāsha /ḥāshā.
- 3. 12. ʿitiyyā /ʿutiyyā.

xv- Finally, the seven readings of the Qur'an in fact represent a main source of Arabic language; the later grammarians

considered the language of the Qur'an a major source, together with early poetry for Arabic usage. The variant readings also, of course, entered in to this, since they exemplified in many cases features that did not appear in the Ḥafṣ text.

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